THE PUPILS IN THE CHURCH SCHOOL

ANTOINETTE A. LAMOREAUX

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THE PUPILS *in* THE CHURCH SCHOOL

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A STUDY *of* THE FORMATION *of* CHRISTIAN PERSONALITY

By

ANTOINETTE ABERNETHY LAMOREAUX

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A WORD WITH THE STUDENT AND TEACHER OF THIS BOOK

MASTERY of the material contained in this volume is a sufficient basis of study, if done under proper conditions, to secure credit for Unit 1 of the Standard Training Course. It is always desirable, however, to regard such studies not as mastery of a text-book but as securing understanding and skill in a given field to guide conduct and thinking in actual working situations. Not only should the reading and study be done as far as possible with real persons and actual school situations in mind, but whenever possible the facts considered should be used at once in doing church-school work. The purpose of the book is not academic but practical: To gain an understanding of the way in which Christian persons and a Christian social situation are produced; to know something of the psychological principles which underlie this process; to understand the facts of human nature, human conduct, and how people learn, and thus lay the foundation for an appreciation of the real objective of Christian education and thus supply a sound basis for the development of skill in teaching and in conducting the complete educational program of a local church.

To accomplish these objectives in the best way a working library should be accessible and should be freely used while perusing the regular text-book. Assignments in the books available such as will be suited to the needs and abilities of the class, should be regularly made by the teacher, and the personal study and the class work should

be conducted in such a way as to secure understanding of the problems involved and skill in using them in solving concrete church-school problems. Not least in the educational values which should be secured by this study is an appetite for further reading and study in this interesting and large field of knowledge.

Mrs. Lamoreaux has given us a very helpful book which, if faithfully studied and taught, will accomplish much in realizing the desirable objective named above.

The following books will form the beginnings of a library for church-school workers and have special value for this unit of work:

Special departmental texts for the Standard Training Course:

"A Study of the Little Child," Whitley.

"A Study of the Primary Child," Whitley.

"A Study of the Junior Child," Whitley.

"Psychology of Early Adolescence," Mudge.

"Psychology of Middle Adolesence," Moxcey.

"Psychology of Later Adolescence," Mudge.

"A Study of Adult Life," Soares.

"The Pupil," Weigle.

"Psychology of Childhood," Norsworthy and Whitley.

"The Junior," Chave.

"Childhood and Character," Hartshorne.

"Psychological Foundations of Religious Education," Squires.

"Educational Psychology," Briefer Course, Thorndike.

" Outline of Psychology," Wm. McDougall.

" The Child, His Nature and His Needs," A contribution of the Children's Foundation.

" Child Nature and Child Nurture," St. John.

" A Study of Child Nature," Harrison.

" Fundamentals of Child Study," Kirkpatrick.

" The Dawn of Religion in the Mind of the Child," Mumford.

" The Girl in Her Teens," Slattery.

" Brothering the Boy," Raffety.

" The Spirit of Youth and the City Streets," Jane Addams.

" Varieties of Adolescent Experience," Mudge.

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I

PUPIL STUDY AND CHRISTIAN TEACHING

I. LIFE UNDER LAW

Growth and Development the Marvel of Life

The marvel of life is its power to grow and develop. To begin with a cell and to become a man; to begin with no knowledge and to gain knowledge of a visible and invisible universe; to begin with the power to perform only those physical functions necessary to life, and to acquire the ability to make the most delicate muscular adjustments at will; to develop power to think, to love, to choose, and to serve one's generation, and crown of all, to be able to know and have fellowship with God—this is the mystery and the miracle of a human being.

Both Under Law

All growth and development is under law, and the laws are the same for every one. Jesus increased in wisdom and stature and in favor with God and man under the same laws of body and mind as his disciples, yet he was the Perfect Personality, and Judas was a traitor. Nothing is more apparent than these differences in character despite the identity of the laws under which it is formed. How does this come to be? Take the simplest of illustrations from physical life. Here are two boys, one vigorous and healthy, the other frail and sickly. One eats nourishing, well-balanced food at regular intervals, the other eats anything he pleases whenever the fancy seizes him. The

good habits of the first boy have kept his digestion normal, the bad habits of the second boy have disordered his. The difference in the physical condition of the two boys, apart from their physical inheritance, lies in the difference in food and digestion. The processes of digestion and assimilation are the same in both cases, but the quality of food and the reaction of the digestive organs to it make one boy strong, the other unhealthy.

Character Largely the Result of What Life Receives and Does

The same general explanation holds good in accounting for differences in character. We begin life with different inherited tendencies, but character is largely formed by what our mind feeds upon and our reaction toward it, or what we do as a result of what has been absorbed. One takes in the best character-forming material, good books, fine friendships, high ideals and standards, wholesome experiences, and Jesus Christ. He learns to love the best and is impelled toward right action. Another feeds his mind on unhealthy and worthless stuff. These weaken his desire and power to do the best. The one builds up a strong character and winsome personality, the other develops the opposite. Because there can be such a difference, those who have learned from Christ the worth of an individual are eager to share with him his task of bringing each life to its fullest and finest development.

Natural Development

There is a development which is natural for every life. We expect it to emerge from ignorance into knowledge: from the awkward, self-conscious period into self-con-

fidence and poise; from narrow horizons and immature conceptions into broad outlooks and reasonable ideas: from the trivial occupations of childhood into the constructive tasks of maturity. Yet many a pagan has developed physically, intellectually, socially, and even religiously into a character we admire.

Christ Necessary to Highest Development

But the type of character which Christ revealed as a possibility for every one is like this and more. The "more" is in the spiritual quality which an indwelling Christ, working according to the laws of growth and development, can give to thought and feeling, choice and action. Sometimes he has been established at the center of life almost unconsciously. If the atmosphere of the home is vital and warm with Christian influences a child may never know any time when he did not love Jesus Christ and want to obey him. Sometimes a child reaches a period of clearer understanding of what is involved in obedience to Christ before he considers his own personal relation to him and consciously takes him as his King and Leader. Sometimes life has been lived for many years contrary to the spirit and will of Christ, and in penitence and surrender one must receive him as Saviour and Lord. But however or whenever it may come to pass, Jesus Christ must be consciously, willingly, and genuinely enthroned as the Saviour and Master of life if it is to reach its highest development.

Conviction on This Point of Vital Importance

One who enters upon the work of religious education must know how a human life grows and the laws which

control its development, but he must also have strong convictions about the necessity of this conscious, personal relation of the life to Christ. If "life eternal" is "knowing the Father and Jesus Christ whom he hath sent," and if, as Jesus said, apart from him we can do nothing, we must be sure that Christ dwells by faith in the heart of the one for whose personality we seek symmetrical and strong development.

II. WHY TEACHERS SHOULD KNOW THEIR PUPILS

1. A New Day in Religious Education

We are emerging into a new day in religious education because we understand human life better than we did. Much is known about how it grows and develops and the laws which govern it. We believe that any one who seeks to help a human being find God and learn to live life in Jesus' way should understand these laws and become skilled in obeying them. We are convinced also that this is not a matter to be left to chance or convenience. One of the most startling things that Jesus ever said was in relation to a child. "If any of you shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck, and that he be drowned in the depths of the sea." We are sure that it is not a light thing in the sight of God to make a mistake with a child, and even love can do it if it be ignorant.

2. Teaching More than Witnessing

But some one says, "Ought not a Christian to be able to teach a lesson from the Bible without training?" He

can be a witness to the truth in his own experience, but witnessing is not synonymous with teaching. The witness says, "I know." The teacher says, "I know, and I will help you to learn and live." Teaching so deals with a lesson that the pupil's life is altered in some way as a result of the teaching. He may form new ideas and different attitudes of mind. New interests may be aroused or old ones strengthened. Desires may be stimulated or choices may be made. The pupil's life will be changed in some aspect by real teaching. It is assumed that a teacher will have Christian character, an experience with the truth he presents but that is his background. That gives force to his message. He must know also how to bring about the changes he seeks in the life of the pupil.

It it were not possible to acquire this knowledge and learn to use it there would be no reason for what we call "teacher-training." But every year takes us further into the understanding of the "unfolding life." We see more clearly how life becomes what it does, and how we may give intelligent help in the process.

3. The New Experience—Centered Teaching Plans and Materials

In recent years there has been a new appreciation of the value of every-day life experiences as teaching material for Christian education and a better understanding of how to use both Bible materials and present-day experiences in training growing human life into ways of right thinking and acting. This is indeed nothing really new, for Jesus made large use of the every-day life experiences around him. But the recent studies and plans to relate Christian truth more closely to the real needs and interests

of boys and girls and growing youth by more carefully planned use of every-day experiences is new to the Sunday-school world. If we are to understand these new lesson plans and make largest use of the rich fields of our pupils' interests and experiences in doing our teaching, a rather large and accurate knowledge of pupil life is imperative. If we do not understand our pupils we are apt to be somewhat puzzled or even disturbed by much that we will find in current lesson helps of the better sort; or, worse still, will waste time and opportunity in an ineffective effort to use present experiences without clear understanding of what can and should be done. All these newer teaching plans and lesson helps are based on an understanding of pupil needs, tastes, and probable reactions in thought and conduct. We must know the background from which they are planned if we are to use them.

4. Trained Teachers in Secular Education

The conditions in which the church school finds itself today emphasize the need of intelligent teaching. The fascinating physical world which science has opened to us is being interpreted to the boys, girls, and young people by secular teachers trained in colleges and normal schools in the science and art of teaching. They must be as familiar with the laws of the mind as with the subject-matter they present. Their training is never considered finished. They are required to continue their reading and study as long as they are teachers in order to do their work in the best possible way. We as church-school teachers must face these same boys and girls on Sunday with the school work of the previous days vividly in their minds.

Is it asking too much that the highest values of the spiritual world be interpreted to these same young people in an appealing way by teachers as well trained to understand and help their pupils as are these secular teachers? It is a far more vital matter that a pupil know God aright and be trained wisely in the Christian way of life than that he know the marvels of the universe, desirable as that is. One can easily see the comparisons the pupils institute when the teacher of religion is uninteresting and ineffective in his presentation of spiritual truth. The comparison of teachers is unfortunate, but it is not so serious as the comparison of the subjects taught. A subject is colored unconsciously by the way it is presented. Some teachers make one love the subject they present, others make one dislike it regardless of how interesting it really is. To overcome prejudice against anything because of the way it has been presented is difficult. It should never be necessary in religious instruction. Spiritual truth should be so taught as to seem the most attractive in all the world, because it is so in reality.

5. Unrest Among Our Pupils

Another challenge to intelligent work in the church school lies in the unrest all about our youth, unrest in standards, in religious thinking, in established customs and institutions. In a letter just received are these words: "As I look in the faces of this class of young women they do not impress me as being so very happy and carefree. I wonder sometimes if they are. They seem restless and dissatisfied, looking for something they hardly know just what." The questions and perplexities which disturb their elders find echo in their minds. "Shall I 'be my-

self,' or shall I 'lose my life to find it?' How shall I know what truth is? Can the teachings of science and religion be harmonized? What is Jesus' way of life in race relations, in business, in every-day contacts?" Our young people are dead in earnest to get satisfying answers.

If our pupils cannot be helped to think through such problems, arrive at Jesus' attitude toward life and be established in his way of living, what hope is there for the future? It requires not only all the spiritual preparation which a teacher can have but the finest understanding of the pupils and skill in leading them in thought and action as well, to guide them in the very best way to satisfying conclusions. Some of us who have been teachers for years feel that teaching never offered so much in opportunity or demanded so much in preparation.

6. Public Opinion Strongly Materialistic

A further reason for seeking training lies in the fact that public opinion is not on the side of spiritual values, and we have to combat this intangible and destructive influence. There is a "saving remnant," the spiritual descendants of the prophets and the mystics of olden days who are calling us back to spiritual realities and to God, but the emphasis of the many is on the side of material values. Success is popularly reckoned in terms of bank accounts, the "go-getter," is applauded, things which can be physically enjoyed are put first, and spiritual perception has become blunted. Our young people see this, hear it, feel it, live in it, and are affected by it inevitably. Who is going to help them see life as it is and approve the things that are excellent? We know that countless modern homes are failing at this point. We know that though

the public school stands for high moral standards it cannot give definite instruction in the teachings of Jesus Christ. Who is left then but the teacher in the church school to do this work deliberately, seriously, and intelligently? By so much as the training is centralized in him, by so much is he under the necessity of giving it in the most effective way which a knowledge of God's laws of developing life makes possible.

7. The Final Objective of Teaching: Not Lessons but Life

Are we talking simply about skill in teaching a formal lesson? Does one become a trained church-school teacher merely to instruct in the Bible as well as one would teach a page of Latin or a problem in algebra? The objective of a church-school teacher is not a lesson but a life. He must do something skilful with a lesson in order to do something creative with a life. He is seeking to help a pupil live in his thoughts, feelings, and purposes, in his relations with his fellow men everywhere in Jesus' way. "Jesus' way of life" is the goal of his effort with every pupil. This means Jesus Christ in the life as a personal Saviour, and also Jesus Christ living through the pupil, Christianizing every relationship.

III. ELEMENTS INVOLVED IN PREPARATION FOR CHRISTIAN TEACHING

1. Vital Religious Experience

The world holds no more challenging nor thrilling task than this, nor one which calls into action a greater number of elements.

It calls for a genuine religious experience on the part of the teacher and dedication to all that the task involves, for it is not one which can be done lightly in the odds and ends of time.

> It is by no breath, turn of eye, wave of hand,
> That salvation joins issue with death.

Unless one's personal religious experience is very vivid there is no urge to share it with another. Without that inner urge, there is little inclination to pay the price of the effort it costs to be a real teacher.

2. Understanding of the Laws of Development and Nurture

It also calls for a clear understanding of the way in which a human life grows and develops, and the laws of nurture which will bring about the finest results. We do not yet understand all the laws of mental and spiritual growth, and we may never master every one, but we can know enough to give intelligent help to our pupils in their great task of character-building. We can know, for example, the different stages of development through which a life passes from infancy to maturity, and what should be done in each stage to realize the highest possibilities of that period. We can learn how to foster love for the Father in a little child, how to nurture loyalty to Christ in a junior, what the personal, social, and religious problems of adolescence are, and how to deal with them. We can understand how life incorporates into itself unconsciously that which is about it and builds it into character. This knowledge makes us vitally concerned about the quality of impressions the pupils are receiving from their environment. We want to know how they

spend their leisure hours, what books they are reading, what amusements they crave, what influences are abroad in the community in which they live, what impressions the church is making upon them, and above all, what the home from which each comes is giving to them, because "I am a part of all that I have met." These impressions are all building material for character, and it can be no finer than the materials which are used and the understanding and skilful way in which the teacher-workman helps each pupil to build his part. How can the influence of the church-school teacher, limited as it is in comparison with that of the home, the school, the chum, or the associates, be exerted in such a way as to lead the pupils to choose to follow Jesus in his way of life, especially when that influence is not, as ofttimes happens, reenforced from any other human source? Yet it must be done. Life at the best is not easy for any of us to live, even with a background of Christian training, church-membership, and personal experience of God. What then must it be for our boys and girls and young people? It is in order that they may meet this difficult situation in the most adequate and helpful way that the church asks its teachers to train for their work. A trained teacher knows in advance, both from his own experience and from his study of pupil interests and actions, what is coming and is prepared to meet it sympathetically, wisely, and constructively. Under his spiritual and intelligent touch character may be shaped, its needs helpfully met, and a radiant Christian personality emerge, committed by choice and training to living life in Jesus' way. Without training, the teacher as well as the pupil is groping his way in darkness and uncertainty, a blind leader of the blind.

3. Sacrificial Love Must Be Added to Knowledge

When the teacher realizes what the results of his work may be not only for the individual but for society, he, like his Master, " for the joy set before him," will endure the cross. For it is not easy to become the teacher who knows. It requires time and study and effort to become anything worth while. The more valuable the end sought, the more exacting the preparation. Success in teaching involves the giving of self. Only life begets life. The One through whom all being came into existence knew what was in man and needed not that any should tell him, but his knowledge of life and his matchless instruction were not enough to accomplish his purpose for an individual. He had to give himself, not only in the supreme sacrifice on Calvary, but day by day, to the woman of Samaria, to Nicodemus, to little children, to his friends in Bethany, to his disciples, to any one who needed him. We read in the *Bonnie Brier Bush,* of McClure of Drumtochty, the old-school doctor, " who did his best for the need of every man, woman, and child in this wild straggling district, year in, year out, in the snow and in the heat, in the dark and in the light, without rest and without holiday for forty years." When at last they laid him to rest, they inscribed on the cross above his head these words, " Greater love hath no man than this, that a man lay down his life for his friend." The final appeal is in love that saves others but cannot save itself, that goes the second mile, never asking, " How much must I give? " but " How much may I give? " " It was the things my teacher did for me that she didn't have to do that broke my heart," said a girl who had been won to Christ. One

may sincerely respect a teacher who "does his duty" by his class—prepares his lesson, is always there, calls in case of sickness, and even takes a teacher-training course, but it is love's overflow alone which magnetizes the appeal to follow Christ all the way. Therefore, "add to your virtue knowledge, and to knowledge . . . love."

Rewards of Teaching

The joy of teaching comes only in this way. There is always joy in being a master in any line of work. The more difficult the work is, the more valuable its results for society, the more joy in its performance. What can we say of the joy a teacher knows who shares in a very real sense in the work Christ is doing? "Do you know——?" asked a plain little woman at a Southern Sunday-school convention. The name she mentioned was that of a man known the world over today for his masterly ability and Christlike attitude in international problems. "He's mine," she added with a smile, "I was his Sunday-school teacher, and I helped him to find Christ."

Points for Discussion

1. Why is Christian character not sufficient preparation for teaching religion?
2. Why must a teacher of religion know his pupils?
3. Conditions which make religious instruction difficult today.
4. The goal of religious education.
5. Results of intelligent work with growing life: (1) For the teacher; (2) for the pupil.

II

THE DEVELOPMENT OF PERSONALITY

One of the most delightful rides which a lover of Nature can enjoy is across the desert into Imperial Valley in Southern California. The desert is as one feels it should be, yellow sand drifted into great dunes, or stretching wavelike, as far as the eye can reach, barren, desolate, fascinating. Driving over a well-paved road hour after hour in this vast expanse of sand, one suddenly emerges into Imperial Valley covered with fruit-orchards, alfalfa-fields, and market-gardens. To see a barren desert and a plain luxurious in vegetation lying side by side is very strange. Then one learns the stranger fact that the Imperial Valley is desert, only desert plus water. It was always fertile in possibility, and when irrigation brought the needed water it blossomed as the rose.

Another interesting fact is learned about the farmer on this erst-while desert. "In these latter days, desert farmers are mostly college boys and tired business men. The college boys are finding out things about farms of which their fathers never dreamed. They know to a fraction of a degree the units of sun heat and light that cotton needs, the exact chemical combinations that tease out the alfalfa." The farmer is evidently after the finest results he can achieve through intelligent cooperation with the laws of Nature. One only needs to look around to conclude that he is realizing his hopes, and probably with less effort

than his father expended because he is working in harmony with the laws of growth and development.

Our study of human life will reveal no "exact chemical combination by which we may tease out" the qualities of personality which we seek. It will, nevertheless, yield sufficient knowledge of the possibilities latent there and what they need in order to be realized, to make our work fruitful in terms of Christian character and Christian living.

Personality and Character

Before considering some general facts about personality, let us understand what we shall mean when we use the terms, "personality" and "character." We shall use "personality" as it is popularly employed to signify what a person is in himself. He becomes what he is because of his own peculiar, individual characteristics, his native endowments, capacities, abilities, temperament, and disposition, the influences which play upon him, his experiences, his actions. An individual's personality is a product of everything that has affected his life in any way.

We use the term "character" in a narrower sense. The word suggests moral qualities and habits, that which a person is in relation to right and wrong. Character is at the heart of personality. It reveals itself in the way one acts, the atmosphere he creates. In our work with developing life we seek Christian character firmly established in the habit of right choices, but we seek more. We have met people who would scorn to do a dishonorable thing, but whose personality did not give forth those Christlike qualities in relationships which make living together a joy. That is what we seek, rectitude in a set-

ting of the winsomeness of Jesus Christ. Only when personality is like this is it living life in Jesus' way.

Some general statements about personality will help to give a background for our more detailed study.

1. Personality Is Never Static

Personality is never static, it is always in the process of becoming something different from what it was. A normal child is constantly growing larger, acquiring new physical powers and skills. He is developing mentally, becoming more intelligent, keener, more able to make independent choices. He is becoming more unselfish or more selfish, more trustworthy or less so, more responsive to certain things and less responsive to their opposites. As he grows older he tends to become established in definite habits of thinking, feeling, choosing, and behaving in his outward conduct, but even habits are not an exception to the law of change. Every experience will either strengthen the habits or disturb them. Some new and powerful influence may be brought to bear upon the life and give it change in direction. Conversion in an adult has this effect. On the other hand an overwhelming temptation may overthrow a life, wrecking in a short time what it required years to build.

The great opportunity of a teacher lies in this possibility of change. If personality could not be altered, the goal of life lived in Jesus' way would be hopeless for all of us, for that goal must forever be not that which we have attained but that toward which we are moving. The changes are usually imperceptible in the direction of either the better or the worse, but they are none the less actual, and the way personality is moving, the qualities that are

becoming fixed, will be clearly revealed in some declaring day.

2. Developing Personality Reveals "Best Times" for Doing Certain Things

As we come to understand something of how life develops, we see that there are certain times which are most favorable for accomplishing certain results, physical, mental, and spiritual. We take advantage of the plasticity of bone and muscle in childhood to lay the foundations of technique for the great violinist. No desire or effort of will could bring back equally favorable conditions later on. We remedy physical defects in early childhood when the bones are yielding. We begin the education of an individual while the nervous system is plastic, curiosity eager, memory retentive, and life is not preoccupied with responsibilities.

If we are understanding, we shall nurture love for the Father in the responsive heart of a little child. We shall keep the best in literature, art, music, and example before the child from the first that he may have the choicest material for his standards and ideals and the finest actions to imitate, while he is in the period of beginnings. We shall establish right habits before wrong ones have a chance to form. We shall endeavor to "buy up" every opportunity as it appears, knowing it will not return with the same favorable conditions.

These "best times" of God are not haphazard and uncertain. They emerge in connection with definite periods of development. We may know in advance when to look for them, just what is necessary to do when they appear and how to do it, in order to further personality in the

right direction. We can never control life as one who works with things can control his material. Life has its own inner urge and is played upon by forces within and without that are beyond our ken. Though life is still a profound mystery, what we *can* know we *must* know, to help it find God and reality. To miss an opportunity, to make a mistake is infinitely worse than to spoil the most costly fabric in the world. Life cannot be thrown away and a fresh start made as one would discard a spoiled sheet for a clean one. But one need not have the tragic experience of the teacher who said, " I have learned to teach, I think, at last, but I spoiled a class of boys in the learning." One may know enough to discern and nurture the infinite possibilities in developing life.

3. The Development of Personality Is Continuous

The development of personality is continuous, each new stage emerging from what has gone before. We know that a flower cannot appear on a rosebush till root, stem, branch, twig, leaf, and bud have grown. There is no way to jump from the stem to the bloom of the rose without passing through the intervening stages. Human life develops in the same orderly, related manner. It does not go forward by leaps, jumping over some periods of growth and appearing suddenly in an advanced position. To become a man, one must have been an infant, a child, and a youth. To play a sonata, one must have mastered scales, finger-exercises, and studies of increasing difficulty. To become truthful one must have learned to speak the truth in innumerable concrete situations, until it has become oneself. To have a character committed to doing the right in every situation, there must have been countless choos-

ings of the right through the years of childhood and youth. We are sometimes surprised at a person's action in a crisis, but that action is never unrelated to what has gone before. In secret, in the inner life, processes have been going on which emerged in this logical action when the circumstances called it forth.

The significance of all this for a teacher is that the quality of character and personality he seeks in his pupils must be wrought out step by step, day by day in conduct. It cannot be acquired through instruction, it cannot be received from some one else, it cannot come by some happy chance. There must be first the blade, then the ear, then the full corn in the ear.

This brings us to the fourth general statement about personality.

4. The Greatest Contribution to the Development of Personality Is Made by Experience

Out of one's environment, daily tasks, social contacts, and inner sensations, situations are constantly arising which call forth action. When one has acted we say that one has had experience with whatever situation may have called out the action. The action may be outward, something performed visibly, or it may be inward, such as giving attention to something, thinking through a problem or making a decision. It may be an emotional experience when one is reacting to the influence of an uplifting service of worship or to the beautiful in art or music or literature. Whatever may be the form which activity takes, that which we call experience is the result. Out of every experience certain consequences ensue which are vital in the development of personality.

(1) *Understanding*

Experience with anything helps one to understand it, to get its meaning. For example, a little child has been told not to touch the stove. Perhaps his hands have been punished for reaching toward it. One day he touches it. In that touch he gains an understanding of the situation which no amount of instruction or punishment could give him. He knows what "hot stove" means. He knows the pain which comes from touching it. A feeling of aversion toward the stove takes the place of attraction toward it. As a result of his experience his thoughts and feelings about the situation have changed, he has a real motive for obeying, and the habit of obedience is helped in some degree on its way. Out of the experience has come understanding, and out of the understanding have come effects which the whole personality feels.

(2) *Sense of Reality*

There is a sense of reality which comes only through experience. One may know the word "sorrow" before one has experienced it, but sorrow becomes real when one passes through it. One may have an intellectual belief in God, but that lacks any sense of reality. When, to use the homely phrase, "one has had dealings with him," how real he becomes. All the virtues we talk about have no reality, no connection with every-day behavior, till they have gone into action. It is a fundamental weakness of much religious instruction that great spiritual truths remain simply words, apart from living, unreal, with no power to inspire life. They do not kindle new desires, strengthen purposes, enrich thought, widen hori-

zons, because they have not been made real in experience. The goal of our work puts the emphasis in the right place—living life in Jesus' way. When one lives out spiritual truth it is real.

Because of the importance of experience in gaining understanding and the sense of reality, our pupils should have definite opportunities for having experience in connection with religious instruction. This cannot be left to chance situations which may arise, in the early years at least. To trust to church situations not only risks having opportunity for the desired experience, but may provide its opposite, defeating the purpose of our teaching. Situations must be carefully planned in which the pupils may come to understand the meaning of and feel the reality underneath all such great word symbols as "love," "truth," "unselfishness," and Jesus' teachings about them. They should have these experiences under wise guidance, but not control. Class projects such as a "hospital sing," support of a pupil in a mission school, presenting a Christmas program to shut-ins, or giving a Thanksgiving dinner to a poor family give them experience rich in religious values. Week-day activities in which the class and teacher participate together, are also valuable. Clubs, sports, service, and every form of group activity offer the finest opportunity for training in right behavior. A game of basket-ball played fairly can do more to establish attitudes of honor, self-control, and unselfish team-work, and help pupils understand what Jesus' way of living really is, than any mere instruction can do.

What has been said about experience suggests another general statement in connection with personality.

5. Personality Must Be in Relationships in Order to Develop

This is true whether one considers the physical, mental, social, or religious side of personality. A child increases his bodily skill through imitating the movements of others. He learns to talk because of his attempts to get into closer social relations with others. A child shows that he is antisocial according to Dr. Alfred Adler if he makes no attempt to use language. He develops mentally in like manner through contacts with other minds in personal relations and in books. Development of personality not only emerges from these contacts with others, but it could not take place without them.

It is equally true when we are seeking to invest life with spiritual qualities. The fruit of the Spirit—love, joy, peace, long-suffering, goodness, faithfulness, meekness, and self-control—can develop only in relationships. They are not solitary virtues. They cannot be learned out of a book or acquired in a cloister. We learn what love is by loving people, we become long-suffering by practising it toward some one else, we develop meekness by being in situations where self-control must be practised. Christian character cannot be formed unless it has contacts in which the Spirit of Christ can operate.

6. That Which Enters Personality Through Experience Becomes a Permanent Part of It

Personality cannot lose anything which experience has contributed to it whether it be good or bad. We recognize that some great experience will leave its impress on life. "He has never been the same since he lost his son," we

say of the friend whose life has been shadowed by a crushing bereavement. We do not always realize that we could say it with equal truth of the boy who took his first drink, of the girl who read a salacious novel, or the one who "smiled when everything went dead wrong." We could easily say it of young people who attended one of Frank Buchman's "house-parties," but we must also say it of the group who listened to the simple message of a consecrated teacher or who took a football defeat like "good sports." Every experience leaves a permanent aftermath. It makes no difference whether the experience is remembered or not. It will have an effect on all subsequent life. This is one of the implications in the fact that personality is continuous in its development. What one is becoming moment by moment is the result of all that has gone before.

In the light of this we see that there are no experiences that are trivial, nothing that does not "count." "I'll try anything once," is not the slogan of independence but of ignorance. There is no such thing as "just this once." It may be "just once" in point of numbers, but it is "for all eternity" in point of influence.

Because all that enters personality is abiding, it is obvious that as far as we are able to control it, every impression should be helpful not only for the present but for all the days to come.

Character of Religious Instruction

In this connection a word of entreaty must be uttered in regard to the religious instruction which is given to our boys and girls and young people. Can it not be of such a type, so true, so forward-looking, that it need never

be supplanted, only enlarged to meet an enlarging world and a growing mind? There is no tragedy in life greater than that which comes to many young people, because the early teaching could not expand into the later and the larger experience develop without a break from the earlier. If life were made up like a building, of unrelated bricks, it would not be so serious to pull out some ideas, discard some attitudes, substitute different points of view, but to tear a portion out of a living thing means disaster. The systems of thought and feeling which are built up within the mind are like the network of living tissue within the body. To tear out a belief which has become incorporated into one's whole mental life and is attached to other beliefs, affecting feelings, motives, ideals, and purposes, is sometimes almost slaughter of the spirit. This ought never to be necessary in religious instruction. Truth is not contradictory. There is perfect harmony between what God has said and what he has done, and a teacher should find that harmony so that enlargement of the world of knowledge will lead to a corresponding enlargement of the thought of God.

7. The Growth of Personality Is Measured by What One Has Become

The development of personality is measured by what one has become in one's attitudes, ideals, motives, standards, sentiments, purposes; in short, in one's inner life. For it is the inner purpose and intent that gives moral value to all outward conduct. This is revealed in conduct, not in one single act which may be the result of special influence, but in the spontaneous behavior of the individual day by day.

Inner Life Revealed in Conduct

This is the searching test which Jesus Christ himself applies to life. He said to the smug traditionalists who could repeat all the traditions of the fathers, "Why call ye me, 'Lord, Lord,' and do not the things which I command you?" The questions which he said would be asked at the end would concern the simple, loving service of feeding the hungry, refreshing the thirsty, showing kindness to strangers, clothing the naked, visiting the sick and the imprisoned. The performance or neglect of these homely ministries would show the personal relation of the individual to himself.

Test of Effective Teaching Is Improvement in the Quality of Pupil's Conduct

We must guard most carefully against the tendency to gage the progress of the inner life of our pupils by their words. It is so easy to use religious language. It is so easy to say, "I believe." What one does without compulsion is the index of what one really is. There is no other index. The test of our work as teachers will not be the verses a pupil can repeat, the Bible facts he knows, the lesson stories he can recall, or the regularity of his attendance. It will not be even the interest he shows in the lessons from week to week. The test goes far deeper than this. Is he more fair on the playground than a year ago, more trustworthy and obedient? Does his conduct reveal higher motives and more Christlike attitudes? Does he react spontaneously toward situations in a more Christlike way? Is his conduct more self-controlled under strain, more dependable in the absence of outer authority? Are

his standards of measuring action higher? Does he reveal a real and growing love for what is true, honest, just, pure, lovely, and of good report? Is he growing in a sense of personal responsibility toward others and an effort to be helpful to them? If there is movement of life in these directions, it reveals genuine progress in learning to live life in Jesus' way.

Points for Discussion

1. Meaning of "personality" and "character."
2. Helps toward understanding pupil's personality.
3. Consequences of using or missing God's best time for accomplishing certain results.
4. The contribution of experience to the development of personality.
5. Ways in which pupil's normal relationships may help in developing Christian personality.
6. Seriousness of unchristian experiences for personality.
7. Necessity for correct instruction in the beginning.
8. Testing the progress of the pupil in Christian living.

III

PERSONALITY IN CHILDHOOD

Plasticity Makes Changes Possible

The thrill of work with a growing life lies in its constant change and the appearance of new possibilities with every change. One great difference between human beings and the lower orders of life is in the length of the period of plasticity, when changes are possible. In a very short time, a little chick is settled into a counterpart of the mother hen, and a young animal has nearly all of his full-grown powers. But during the entire period from infancy to full maturity a human being can develop in new ways, can be modified and guided in new directions, can acquire new aptitudes and skills. There is no doubt that this period of plasticity is prolonged in a human being to permit of infinite possibilities and variations in becoming. Born into a social order of which he is an integral part and to which he may make a contribution through his own unique personality, with infinite capacities and latent abilities waiting only the right touch to awaken them, this long period of modifiability is the priceless possession of the educator.

Childhood the Best Time for Establishing Christian Foundations

We are discovering in the light of recent investigations that this period is even longer than had been thought. Life does not crystallize into absolute fixity when it reaches early maturity. The warning note for-

merly sounded in the ears of careless youth was, "Your character will be settled by the time you are eighteen." It is true that it will have a determined trend by that time and every impetus to keep on going in that direction, but it is not true that no further change is possible either for better or worse. Yet the fact still remains that the best time for establishing Christian foundations and culturing Christian behavior is in the plastic years of childhood and youth before habits of conduct have been settled.

Periods of Development Common to Every Individual

While many of the changes are unique for the individual, depending upon conditions in his environment and his inherited tendencies, there are some which are common to all life. This does not imply fixed standards with conformity in degree and quality of development. This is never found in living things. But just as a growing tree passes through different stages of development, corresponding to similar phases in other trees, so in the normal growth of personality there are well-defined periods of development common to all when life expresses itself in certain ways. For example, activity characterizes all ages, but in little children it is restless and purposeless, in later life it is directed toward desired ends. The imagination of a child of five or six will make him oblivious to the world under the spell of a fairy story, while a junior boy would be bored to tears. His imagination works in other ways.

Every Characteristic an Open Door to Personality

Every expression of personality, or characteristic as we usually term it, reveals present conditions within the life

and therefore its needs and opportunities. These are the open doors by which the teacher not only may but must enter. The Master's words about the hireling shepherd are significant in this connection, "He that climbeth up some other way, the same is a thief and a robber." When the teacher misses the door he robs life of its opportunity for finest development, for that requires that material and nurture should be suited to need. If he attempt to do for a life what it is not ready for, the result is an artificial experience which inoculates against a real and deep experience later. A forced bud is blasted. If he be too late with needed nurture life is to that extent weakened and undeveloped. Therefore he must be able to recognize the meaning of every expression of the inner life and use it aright, or run the risk of marring forever the priceless treasure of personality.

Periods of Development

On the basis of differing abilities and capacities we have three general periods in life, Childhood, Adolescence, and Maturity. Each of these general periods is subdivided into three, Early, Middle, and Late. In our Sunday-school nomenclature we designate Early Childhood as the Cradle Roll (up to 4) and Beginners (4 and 5); Middle Childhood as Primary (6, 7, 8); Later Childhood as Junior (9, 10, 11); Early Adolescence as the Junior High or Intermediate (12, 13, 14); Middle Adolescence as Senior High or Seniors (15, 16, 17); Later Adolescence as Young People (18 to 24). The Adult Department includes those in maturity. These chronological divisions cannot be absolute as different individuals develop at differing rates, but at least they afford a satisfactory working basis.

A Dominant Interest in Each General Period

Each general period through which life passes is characterized by a dominant concern or interest. The primary occupation of childhood is absorption of personality-building material. Adolescence is still absorbing, but it is endeavoring to find itself, trying to make its adjustments to life around and to the social order. Maturity continues to seek enrichment and to perfect its adjustments, but it is supremely interested in making its contribution to society through business, a profession, home-making, or the chosen vocation.

Open Doors in Various Periods of Life

We are ready now to ask: "What are the open doors in these various periods? How does personality express itself?" We shall briefly survey the characteristics of each period, then in subsequent chapters discuss the contribution which can be made through them to the development of a personality which is truly Christian.

Early Childhood

Hungry Senses

The work of securing materials for building personality begins in early infancy. Even then the child is gaining his first knowledge of the world around him. His physical restlessness and hunger for new sensations, stimulated very soon by definite curiosity lead him, unconsciously at first, then consciously to experiment with his environment. The experiences which result furnish him with his first material. His hungry senses absorb whatever is presented to them. Long before it occurs to a thoughtless mother to

"be careful what we say before the baby," or to think of the effect of sights and sounds, indelible impressions have been registered and the child given a definite trend toward desirable or undesirable traits of character by what he has absorbed and his reaction to it.

Sensitiveness to Impressions and Retention of Them

The sensitiveness to impressions in this entire period of Early Childhood is one of its most significant characteristics, not only to impressions from the material environment but to atmosphere and influence as well. The spirit of the child is as sensitive to the impact of other spirits upon him as his tender flesh to a physical touch, but the spirit retains the impress when the flesh has forgotten. The study of the mind reveals this truth in startling reality today. It has shown that often the obsessions and inhibitions of mature life can be traced back to early impressions completely forgotten but actively influencing the life through the subconscious mind. Under the skilful probing of one who knows how, a permanent fear may be found to have had its inception in an experience of terror in early childhood, or a sense of inferiority and consequent inefficiency, to harsh and critical treatment received at that time.

Conversely, we shall never know how much of steadying and motivating influence proceeds from the forgotten experiences of a Christian home. "I wish my child might always keep the sensitiveness and the reverence for Jesus Christ which she has now," said a young mother; "he seems to be so wonderful to her she cannot speak his name lightly." The home in which the little life was growing up was one of refinement, culture, broad outlook, and,

above all, sincere devotion to Jesus Christ. He was in reality the Lord and Master of the life of parents and grandparents. As a wee baby, before she could comprehend its meaning, her mother would hold her before the Madonna pictures on the wall and in a gentle, low voice would tell her it was the Baby Jesus and let her look in silence. She used the same tone in telling her the stories of the Christ-Child when she was old enough to grasp them, and in the evening prayer at her bedside. It was not artificial, it was the natural expression of the mother's own love and adoration. The baby eyes grew accustomed to the Bible in the hands of the father each morning at the breakfast-table, and she felt the hush of the moment as heads were bowed in prayer. The heavenly Father was a familiar Friend, and the conduct of all was considered in the light of his wishes. From birth, this favored child has breathed in this spiritual atmosphere, and her attitude and love is the result. She can never lose it out of her inner life nor her conduct.

John G. Paton

Of such vital importance is the effect of these early impressions on the sensitive soul of a child that we give space to a quotation from the autobiography of John G. Paton. He says, in speaking of his childhood home in Scotland: "The 'closet' was a very small apartment having room only for a bed, a little table, and a chair, with a diminutive window shedding light on the scene. This was the sanctuary of that cottage home. Thither daily and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door,' and we children got to understand by a sort of spiritual instinct (for the

thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe not to disturb the holy colloquy. The outside world might not know, but we knew whence came that happy light as of a new-born smile that always was dawning on my father's face. It was a reflection from the Divine Presence in the consciousness of which he lived. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory or blotted from my understanding, my soul would wander back to those early scenes and shut itself up once again in that sanctuary closet, and hearing still the echoes of those cries to God would hurl back all doubt with the victorious appeals, 'He walked with God, why may not I?'" This is the explanation of the Apostle to the New Hebrides.

Characteristics of the Beginner

Hungry Senses

The Beginner exhibits more fully developed the characteristics of the younger child. The work of adding to his store of knowledge is carried on incessantly through hungry senses, irrepressible activity, and eager curiosity. Imagination, still in the period of untutored fancy, makes out of the material world a living thing. A stick is a horse, and the Teddy-bear an animate companion. Mental images are as real as physical sensations. The child has not learned to differentiate between the two as yet, hence his difficulty in speaking the truth according to adult standards. He

imitates life about him and in imitating it begins to understand it. He is acutely sensitive to his environment, absorbing it all, reacting to it as a flower to the sun or a plant to the blighting frost, loving as naturally as he breathes.

Dependence, Confidence

More significant than his physical dependence upon us is his utter moral and spiritual dependence. He trusts us completely in every way. His is not faith which is born in experience, but the natural confidence which does not doubt until its trust has been betrayed. He can be turned in any direction by the control of the impressions he is absorbing and by right nurture, and he will go with glad, unresisting feet. No wonder that Supreme Lover of little children said that it were better for a man that a millstone be hanged about his neck, and he be drowned in the depths of the sea, than that he cause one of these little ones which believe in him to stumble.

Characteristics of the Primary Child

Controlled Activity

Development in the Primary child continues in the same general direction as that of the earlier periods. All the characteristics of the younger child are there, but they are more controlled. It is no longer sufficient for a child just to be in action, he wants to direct that activity toward some desired end. A little child, for example, enjoys using scissors aimlessly on a piece of paper, but a child in this period wants to make some definite thing out of the paper, cut out paper dolls or pictures.

Play

Much of his spontaneous activity goes out in play, but play is far more than an outlet for superfluous nervous energy. Something is being done to character and personality constantly through it. It is the great training-school in the meaning of life around him. What a child plays he begins to understand. As a little girl plays with her dolls, she learns something of what mother love and care do; as a boy plays marbles or ball, he begins to understand by experience what it is to live in relation with other members of society, the give and take necessary, the conduct which means satisfaction or dissatisfaction, spoils the game or helps it. Play also offers one of the finest opportunities for developing the fundamental virtues of self-control, honor, fairness, and unselfishness, and in consequence religious education is using it more and more as a means for furthering its ends.

Sensitiveness to Impressions, Imitation, Imagination

A child at this stage of development is still most impressionable, imitative, and easily led. His fancy has emerged into imagination, and the story is not only his delight but the most effective way of presenting anything which should be incorporated into his personality. When he sees the truth or the virtue in action as the story depicts it, the imitation of that action is immediately suggested to him.

Increased Knowledge, Power of Choice

His entrance into school has broadened his horizon immeasurably. Contacts with other children and his teachers, the complex experiences involved in being thrown on his

own resources in going to and coming from school, his adventures into the world of knowledge as the schoolroom opens it to him, all bring to him material and situations which are to become a part of himself. Already he is choosing and discarding according to the satisfaction or dissatisfaction which differing courses of action produce and in consequence forming standards and habits of choice.

Growing Perception, Power to Retain

There is marked advance over the preceding period in power of perception or ability to see the meaning in an experience. This is because there is so much more in his mind by which to interpret. He is also gaining in power to retain in memory what he is learning and recall it as needed.

No Settled Moral Standards

He has no settled moral standards as yet. He knows right or wrong only as what is permitted or denied. It is important that as far as possible right-doing shall be associated with pleasure in his experience and wrong-doing with unhappiness, not through arbitrary punishment but through that sense of alienation and unpleasant consequence which inevitably and logically grow out of disobedience to the moral order. It is also fundamental for the whole structure of his character that what he is permitted or denied shall be consistent not capricious. If he is permitted to do one day what he is forbidden to do on the next, if he is laughed at on one day and scolded the next for the same thing, he can never learn that right and wrong are governed by eternal, unchanging principles, and he has nothing stable upon which to build right conduct.

Characteristics of the Junior

Independence, Love of Recognition, and Approval

As the child enters Later Childhood or the Junior period, he does not exhibit the spirit of dependence which characterized him in earlier years. Independence is emerging and with it self-confidence and hunger for recognition and approval. Anything which marks him off individually in a favorable light makes great appeal. He proudly wears on his breast all sorts of insignia of achievement and in honor he is apt to prefer himself. But these are only growing pains, attendant upon the development of a personality able to stand alone with a sense of personal responsibility and eagerness to make its contribution to society.

Energy, Ability to Read, Social Instinct

Activity appears as tireless energy characterizing all the Junior does physically and mentally when the activity is in line with his interests. Naturally this is true of his play which is strongly competitive, not cooperative, as in the teen years. Ability to read easily and a corresponding hunger for it greatly enlarge his world. The developing social instinct leads him to seek the companionship of those of his own age, sex, and point of view, and we have the "gang" or "crowd" toward which a normal Junior naturally gravitates in the latter part of this period.

Hero-worship

He is still easily influenced, but the source of greatest influence is not an atmosphere but a red-blooded, virile hero who can do things out of the ordinary, preferably in

a physical way. To him and to his friends, the Junior is loyalty itself.

Habit Formation, Memory Gaining in Power

Habits are rapidly and permanently forming in this period. Those begun earlier are strengthened and new ones easily established, for conditions favoring this are at their best. Memory is "golden," and anything can be fixed through repetition. This is the fact-hungry time of life when the junior is insatiable in his quest for information about the world as it is. It is also the "matter-of-fact" period when imagination no longer operates fancifully but is entering the creative period.

Reason; Sense of Justice

Reason and a sense of justice are rapidly developing, and while life is still under authority, obedience must be based more and more on principles which satisfy both.

Religious Sensitiveness

The close of the Junior period is marked by a sensitiveness to religion which makes it easy to secure a sincere expression of loyalty to Jesus Christ and entrance into the church. To be a genuine experience—and anything else is criminal exploitation of childhood—it can be only that which the stage of his development makes possible. The earlier stories of the life of Christ should have awakened real love in response. With that love strengthened by worship of his Hero and his new sense of loyalty, a purpose to follow him as Leader and live his way can be honestly and gladly declared before others. He will not have the crushing sense of sin which will come to him

later, even as a Christian, for he has not had experience enough yet to realize its significance nor inner essence. He knows he does wrong and needs to be forgiven for it, but he cannot suffer over it now as he will when he can understand its blackness and consequences. But the Master called the children to come to him, and he wants to come and to follow as he comprehends what that is. If others of his age are coming it deepens the desire in him, for his group has unmeasured influence over him. We should expect the juniors to want to follow Christ in his way of living and unite with the church, then give to them the training and watch-care which are necessary to intelligent and genuine development in the Christian life. "Before I came into the church," said an outstanding Christian leader, "people used to talk to me and show such interest in my coming into the church, but when I finally did come everybody dropped me. No one asked how I was getting on or tried to help me. I decided that they didn't care after all, and I lost interest myself. It was years before I came back into an active Christian life, and I lay those wasted years at the door of the church."

Adolescence the Test of the Work with Childhood

In the light of the critical nature of Adolescence great significance attaches to the work of the period of Childhood. Adolescence is a testing-time of all that has gone before. If the foundations are secure, if good habits are strong, if the influences of the environment, particularly the home, have been helpful, if high standards and a taste for the best have been absorbed from the conduct of the people with whom the child has had contact, if Jesus Christ has been interpreted to him as he was able to understand

so that love and loyalty have been his response, he meets the changes of the teen years with sturdy soul, prepared for their exacting demands.

Points for Discussion

1. Significance of long period of plasticity in human life.
2. Significance of various characteristics of personality for teacher's work.
3. Seriousness of failure to meet opportunities when presented.
4. Dominant interests of general periods of development and meaning for teacher.
5. Ways in which the Beginners' Department may nurture the spiritual life of a little child through his sensitiveness to impressions and atmosphere.
6. Evaluation of work of local Primary Department:

(1) Do equipment, program, instruction, and activities use all the opportunities presented in this period or are some overlooked?

(2) Do they appeal too early or too late to any characteristics?

(3) In what ways could they be made to meet better the needs of this period?

(4) How does the conduct of the children show that the work is accomplishing the desired results?

7. Similar evaluation of the work of the Junior Department.
8. Comparison of the religious thought, feeling, and expression of Beginners, Primary, and Junior children.

IV

PERSONALITY IN ADOLESCENCE

Adolescence Period of Great Changes

When we come to the period of Adolescence popularly known as "the teens," we find life undergoing a great change. Everything is rooted in and related to the experiences of childhood, but there is an emergence of powers, perceptions, and emotions unknown before. It is like the passage of the mountain brook through the cañon before it becomes the broad, placid river serving the plain below.

Child's Interests Chiefly Objective

The underlying reason for the experiences of this period is found in the maturing of new physical powers which thrust self into the foreground. During the earlier years there is a consciousness of individuality, but a child is not introspective. He eats, studies, plays, and works, takes no thought for the morrow, does what he is told to do and accepts life as he finds it. The objective world is the center of his interest and activity, and his chief concern is absorbing all he can through his experiences with it.

Adolescent's Interests Subjective First, then Objective

Then puberty comes and with it the awakening of new powers and a new consciousness of self. Interest is focused on the world within. "Thoughts hardly to be packed into a narrow act" are being born. The adolescent

feels that he is a person with the right to take his place among men in the life of the world, and that he has potential powers whose extent is undreamed and immeasurable. His great concern is finding himself and establishing satisfying relations with people and life around him.

Significant Feature of Early Adolescence—Physical Changes

In Early Adolescence, physical changes are the dominant feature. An honest and intelligent interpretation of their significance is a vital necessity for every boy and girl. Wise parents prepare their children in advance for these experiences, but such parents are in the minority. In lieu of that help, an older friend, sympathetic and understanding, must assume the neglected responsibility, and who more obligated than the Sunday-school teacher? The "necking" and "petting" parties so popular today, the easy familiarity between the sexes observed as much in contacts in the church as outside, need earnest consideration. Denunciation and prohibition are worthless, for what we are forbidden to do assumes new desirability in our eyes. These young people need to know what is back of the desire for such things, the inner urges which seek expression in this way. They need to build inner controls out of understanding and idealism and a sense of personal responsibility. The present generation of adolescents has been stimulated by modern life until it is in need of this counsel much earlier than the parents were. Given naturally with sympathy and wisdom, it will tend to nurture a respect and reverence for oneself and others which will prove to be a strong safeguard at a very difficult period of life.

Corresponding Changes in Inner Life—Self-consciousness

The effect of the physical changes upon the mental life is like a rebirth of the self. What one is, what others think of him, and what he is going to be are matters of paramount importance. The adolescent is self-conscious, partly because of the awkwardness which results from the rapid physical growth of this period, partly because of the physical changes and partly because of the bewildering mental state in which he finds himself. He does not understand the new urges of life in body and in mind, and the tragedy of it is that so often they are not understood by others. Erratic behavior, nervousness, and instability are characteristic of conduct. The young person is confused, yet vaguely reaching toward something. He is conscious of a new outlook and a new desire to be somebody. He begins to care intensely how he looks and to seek personal recognition and approval for what he is in himself. He dreams of success according to the standards which he has acquired from his environment during childhood. He watches people with new interest. How did they come to be what they are? What elements in their personality are most attractive? These he tries to imitate. He also observes very closely "to see whether religion pays," as one girl put it. Biographies which tell simply how prominent people achieved their success have deep interest for him. As a mother seeks guidance from books and wiser friends in the care of her first-born so does the adolescent seek help for this new life within, but he does it for the most part surreptitiously. Only to a sympathetic chum or to a wise and understanding older person,

perhaps in a summer camp or alone on a hike, does he reveal the longings of his hungry spirit.

Social Instinct Strong

Yet he craves companionship. The social instinct is asserting itself strongly, and with it the impulse to conformity. He likes to go with the crowd, dress and behave as they do, and side with the majority. One of our prominent educators said in a recent address that the modern youth fears more than anything else being thought unsophisticated; in other words, not being "abreast of the times" in his understanding of the world of experience. The dread of being laughed at makes it a real temptation to "try anything once" and be a good fellow.

Middle Adolescence Time of Emotional Unrest

The adolescent has not found himself as he approaches Middle Adolescence. His emotional life is much disturbed. Impulsive, unsettled, often lonely, and feeling himself misunderstood in his inner life, craving solitude at times, at others seeking the wildest excitement with his friends, tending to extravagance in language and dress, he is a paradox to himself and to those responsible for him. Yet this very emotional unrest makes him responsive to spiritual things. We find the highest peak of definite conversion at the beginning of Middle Adolescence.

Conversion

The approach of the young person to the matter of personal relation to Christ is very different from that of the junior. The adolescent is conscious of deep needs and hungers in his life. There is the longing for under-

standing and sympathy, for the lifting of the burden which perplexity and a sense of inadequacy for the future and often a crushing sense of failure and sin have laid on his spirit. The promise of forgiveness and peace, of power and of loving and understanding companionship which Jesus Christ gives, makes him feel that here lies the satisfaction for his hungers, and he accepts him as his Saviour and Helper. While one must not make sweeping statements because personalities differ, he may safely say that conversion at this period is usually characterized by this strong emotional quality and therefore is very vital and real to the one experiencing it.

Interest in Life-work

Because the adolescent is increasingly conscious that he is to make investment of himself somewhere in the not far distant future, much thought is given to vocations and a life-work. He is apt to keep this concern hidden, but a wise teacher knows that under the careless exterior and indifference often purposely feigned there is a real hunger for things worth while. Notwithstanding this, some of our young people make the sad mistake of abandoning their educational preparation to enter the world's work, finding too late that the path which they thought led to success proves to be a blind alley because of their lack of training.

Desire to Serve Humanity

Since the altruistic emotions are strong at this time and the adolescent is moved by need and suffering, sacrificial life callings appeal very strongly. The great majority of young people in this period consider the ministry or missionary work with more or less seriousness if they

are Christians, if not, some branch of social service work, or at least the conduct of business or professional life for the uplift of society. This sort of thinking is down under the surface of practically every young person whose gaiety and pleasure-madness distress so many older people today. Instead of dooming youth to perdition, the part of wisdom would be to study seriously the problem of turning the tireless energy, enthusiasm, reckless abandon and hunger through the channel of the altruistic impulse into service to a desperate world. The choice of a calling made in this period may be reversed before final decisions are made, but it is more than likely that sympathy and wise nurture would save to lifelong kingdom dedication many of the idealistic aspirations of these years.

Influence of Hero and "Adorée" Strong

It is during Middle Adolescence that hero-worship reaches its apex of influence. Broader experience may reveal the feet of clay in the most admired personality, but now the adolescent persists in seeing heroes or "adorées" without imperfection. It is they who mold opinion, establish standards, and influence as no other persons can do. Criminologists say that a strong factor in making youthful criminals is the hero-worship which daring lawbreakers evoke. Movie actresses dominate the dress, aspirations, and ideals of thousands of girls today because they have the beauty and popularity every normal girl craves.

Responsibility Entailed by Hero-worship

To occupy such a pedestal spiritually in the life of a young person is a responsibility whose gravity cannot be

overestimated. The faith of the life is pinned to that hero and stands or falls by his behavior. If it be betrayed and disillusionment come now, it is sometimes a very long process to restore it. Only confession and a plea for forgiveness can at all heal the hurt inflicted on the sensitive soul of the one who worshiped.

Critical Attitude of Adolescent Toward Others

While the adolescent will not criticize his hero he is a merciless critic of others, inwardly if not outwardly. His standards of right and wrong are becoming clear cut. There are no grays, only black and white. People meet the requirements or they do not. Charity is a product of experience. It is only when life, bearing the scars of struggle itself and coming to know what is behind the closed doors of other lives, has grown sympathetic toward others and dependent upon God for its own personal victory that it can look out on the world with the eyes of Christ. This is well. Earlier charity might be compromise. Later charity is real sympathy and understanding.

Self-criticism

Critical and exacting as he is in regard to others, the adolescent is supersensitive to criticism or disparagement of himself, when it comes from some one else. Yet probably life never passes through a period when it is a harsher critic of itself. It alternates between thoughtless abandon to anything which appeals and times of arraignment of the whole life before the inner tribunal. Then no item is passed by. Even minutiæ of no consequence whatever may be magnified into serious digressions from rectitude. This habit of morbid introspection to which adoles-

cence is prone is not healthy and ought to be counteracted by activity of body and mind especially in service for others.

Tendency Toward Independence of Outer Authority

The adolescent by this time is not easily amenable to authority. He may obey outwardly because he cannot avoid it, but he is a rebel at heart toward everything which says, "You must," to him—rules, conventions, customs, and the pronouncements of his elders. This is not so much because he is wilful as because his individuality is asserting itself. It is a normal product of all the changes of this period.

Inner Authority Growing in Conscience and Sense of Personal Responsibility

Yet while outer authority more and more irks him, an inner compulsion is gathering force. One of the most significant changes of his entire life is taking place, the removal of the seat of authority from without to his own inner life. It is the great moral change which marks manhood off from childhood, this power to say "I ought" and to do right from personal choice and not outer compulsion.

Needs Confidence and Opportunity for Choices and Decisions

The wise leader recognizes the absolute necessity of strengthening this developing power of personality. He gives exercise to this inward monitor of conscience and seeks to put the responsibility for decision upon it as far as possible instead of using that firebrand of a word,

"must." Talking things over with the adolescent and then trusting him goes a long way toward accomplishing this. The effect of confidence in him is very marked at this sensitive time when both self-confidence and self-distrust struggle in his spirit. There are so many calls to him. Life presents such a bewildering array of opportunities. The reach of the soaring spirit exceeds by infinities the grasp, and discouragement alternates with hope. The faith of some one else in him and in God's purpose for his life is often the most effective nurture which can be given. Who knows just how large a part of the change of that unstable, cowardly but loving young man into a "Rock" was wrought by calling him "Peter," which was the name He gave him?

Significant Features of Later Adolescence—Rapid Maturing of Reason and Power of Decision

The period of Later Adolescence is marked by the rapid maturing of the powers of reason and will. This gives a new outlook upon life. The emotional reactions to situations gradually become less marked, and thoughtful consideration and deliberate decision become possible.

Two Great Social Relations Established

The two greatest relationships to society are established during this period, namely, that of a worker and that of a home-builder.

Life-work Chosen

Before the period closes the young person usually makes his decision as to the investment of his personality in a life-work, reason and will enabling it to be thoughtful

and final as far as he is able to control circumstances. The preceding years tip the balance strongly as to the general character of the work. Whether it be for self or for others, for the pay envelope or the joy of service, will depend upon the type of personality which faces the decision, and that depends upon the ideals, motives, interests, and attitudes which have developed during childhood and adolescence. All the help which can be given is needed in this connection. Unless there is a marked aptitude for a certain line of work, there is no more difficult decision in all life to make. The intelligent discussion of various fields of activity and vocations in those fields may save many a young person from the tragedy of a misfit or the greater tragedy of drifting, and in both cases will help him to avoid the consequent failure to make his largest contribution to society.

Choice of Mate

The choice of a life companion is an equally important decision for the individual and for society. Here again the nurture of the preceding years is revealed in the type of the young man or woman who attracts. It is possible in a group of young men or young women or in intimate personal conversation to discuss this matter of attraction, courtship, marriage, and parenthood so that a strong impulse may be given in right directions even when the home has furnished no high ideals. The value of this help, however, is not comparable with the force of ideals and standards which ought to have become part of the very fiber of personality through the years. Yet even possessing high ideals, there is no subject upon which young people are more eager for suggestion and instruction, whether

they follow it or not, than these vital decisions and how to meet the responsibilities they entail.

Effect of Maturing Reason on Religious Thought

Many young people of this period are in college and others are securing enlarged experience in the business world. In college and occupation, reason is at the front. Everything must be subjected to its scrutiny. Religion is not exempt.

Conversion

Conversions in this period are not so frequent as in the preceding one. Young people insist that they must understand all the statements of theology before they will accept Christ and his way of life. It is difficult for them to realize that understanding is the result of rather than the introduction to living life in Jesus' way, and that while it is not contrary to reason it cannot be comprehended by reason alone. Established attitudes, sentiments, habits, together with reason and will, stand in the way of entrance into the kingdom as a little child. If the decision is made to follow Christ, it is usually after a mental struggle often prolonged and severe.

Doubt

If one has been a Christian prior to this time a period of doubt is not unusual. This should have sympathetic and intelligent understanding on the part of older people. The quick reaction of one who does not understand its genesis is criticism, disappointment, and perhaps shocked surprise. From any point of view nothing could be worse in its effect upon the young person.

Causes of Doubt

"Second-hand Beliefs"

What does the doubt of this period signify? It may mean that one has unconsciously accepted upon the word of others without thinking it through for himself, the fundamentals of the Christian faith, and his developing powers of reason suddenly say to him: "How do you know? Why do you believe in these things?" Doubt is not an effort to overthrow but to put a stable foundation under these beliefs.

Lack of Christian Experience

It may mean that experience has not had the chance as yet to put into faith that certainty which makes it conviction, for proofs of spiritual realities do not lie in reason, though doing no violence to it, but are the results of experience. When one has reached this age he faces the eternal questions which every generation asks afresh: "Why is evil in the world? How can God be good and permit such inequality and suffering? Why do the good suffer and the evil prosper?" The answers can never be found in argument, but only in faith in a Person whose integrity and love have been proved in long companionship. The young people have not had sufficient experience with God to grow a faith which can wait for the answers to its questions and therefore doubt is not strange.

Moral Failure of Christian Leader

Doubt may mean that some one who has been looked up to as a Christian leader has proved unworthy, and the

young person feels that if he could not be trusted no one can be, the difficulty here being that faith is in one whom they have seen rather than in the One whom they have not seen and who alone is unchanging. But one always leans on people before he is strong enough to launch out for himself. He learns to walk with some one's help before he walks alone physically, intellectually, or spiritually, and the shock of feeling the prop give way is one of the severest life can ever know when the experience is in spiritual things.

Enlarged Conception of Universe and Law

With young people who are in college doubt usually arises because the enlarged conception of the universe and the laws which govern it seem to preclude the necessity of God or make the individual too insignificant for his notice. When we realize how questions of God's interest and concern for the individual pursue many of us through life, needing to be settled again and again by fresh reiterations of faith, we cannot be surprised that young people whose Christian experience is limited wonder whether God knows that they exist.

Doubt May Emerge Into Stronger Faith

If these disturbed minds can be rightly dealt with, it means a stronger and more intelligent faith than is possible if there has never been any probing into these greatest of truths and mysteries. The questionings are the birth-pains of a new confidence in God, a confidence which can see life steadily and see it whole, and yet can rise to the ability to say in loving trust, "Our Father, who art in heaven."

The Helpful Attitude Toward Doubt

And the right way to deal with them? One cannot write it out as he would a recipe for making a cake. One can only suggest a sympathetic attitude which does not criticize nor show disappointment nor shock, a free and fearless talking the doubts out and trying to meet intelligently the issues raised, proofs from a personal experience with God that faith goes farther in bringing evidences of truth than logic or reason can go, making the young person feel one's love for him and confidence in his future and giving him a task to do in which he will be forced to discover for himself that God is and that he is the rewarder of them that diligently seek him. Surely the One who dealt gently with a Thomas who doubted in words and a Peter who doubted in action, will give the wisdom necessary to help these young people come through their doubts to the place where they know that nothing can separate them from the love of God which is in Christ Jesus our Lord.

Points for Discussion

1. Contrast between Childhood and Adolescence.
2. Effect of physical changes on personality.
3. Tendencies and effects of modern independence and freedom of the sexes.
4. Characteristics of Early Adolescence.
5. Suggested program for a Junior High Department which would meet these needs and opportunities.
6. Reasons for teacher of same sex for these young people.
7. Characteristics of Middle Adolescence.

8. The greatest opportunity and the greatest difficulty of this period.
9. Service activities which this period requires.
10. Need of carrying responsibilities in this period.
11. Qualities needed in religious leader for these young people.
12. Characteristics and opportunities of Later Adolescence.
13. Type of instruction required at this time.
14. Dealing with doubt.
15. Attitudes toward Jesus Christ in Early, Middle, and Late Adolescence.
16. The winning appeal for him in each group.

V

ACTIVITY AND THE INSTINCTS

Inner Urge Back of Growth and Development

We have noted in a general way the changing character of personality as life develops from childhood to maturity. We have been conscious that back of these changes activity has been at work. An "inner urge" or "impulse to action" has operated in body and mind, or the "body-mind" as Nunn expresses it, to bring about growth and increase in power and skill.

Activity Most Familiar Characteristic of Life

Activity is the characteristic of life most familiar to us. As these words are being written the miracle of the spring is unfolding. The trees and shrubs, apparently as lifeless through the winter storms as the stones at their roots, have responded to the call of the sunshine, the soft breezes, and the warm rain, and the seeds in the earth have felt an inner impulse to break their coverings and "climb to a soul in grass and flowers." What this inner impulse is we do not know any more than we know what life is. We can only accept the fact that there is in every living organism a vital urge or inner drive which tends to express itself in ceaseless activity.

Directed Toward Definite Ends

A fundamental fact of this inner urge is its purposiveness by which we mean that it is directed toward achieving

definite ends and is not a blind mechanical force working at random.

Purposiveness Unconscious to Lower Organisms

In the lower orders of life the organism is not conscious of this purposiveness, yet through processes which the Creator has established, it moves toward a goal, namely, the fullest growth and development of the organism. The vital urge in the acorn is toward the sturdy oak; the vital urge in the robin's egg is toward the matured robin with instinctive powers fully developed.

Much Purposed Activity Unconscious to Human Beings, but According to Purpose of God

In the human organism there is also much of this purposive movement of activity of which we remain unconscious. The vital urge in the embryo works through the marvelous processes of division and multiplication of cells toward the formation of the perfect body, then through the functioning of its various organs and powers, largely outside of the control of the individual but according to the plan and purpose of the Creative Mind, toward growth and the maintenance of physical and mental well-being. The apparently random movements of the tiny infant, unwilled and unconscious to him, are the beginnings of the process which finds its culmination in the fullest development, physical, mental, social, and spiritual.

Conscious Direction of Activity Feeble in Infancy

At some point in the life of the infant, how we do not know, when we are not sure, there comes the first feeble, uncertain attempt consciously to direct activity toward an

end. He tries to respond to the stimulation of a sense organ and in this simple, initial act moves out toward his Godlike privilege of intelligent and voluntary control of his activity. Whether he will eventually cooperate with the Divine purpose for his life and direct his activity toward the realization of these highest ends is within the power of those who guide him in his earlier life and his own later power of choice to determine.

Activity Not Separate from Growth and Development

The impossibility of separating activity from growth and development would seem to require no discussion. We accept it implicitly for the body. We recognize that digestion, respiration, circulation, the movement of the muscles are essential not only to physical growth and development but to life itself. We recognize that activity of mind is necessary to all growth and development of thought and choice, and that back of every achievement of an individual the energy of the whole personality is at work.

Activity Often Regarded as Liability

Yet when it comes to the practical matter of dealing with activity in a growing life, it is often regarded as a liability rather than an asset, as an enemy to be conquered instead of an ally to be enlisted. Those who are helpless before it say, "If the children would only keep still long enough, I could teach them something," or if their work lies with young people they wonder in despair where modern youth is going "with its Charleston, movies, golf, joy-riding, fads, and foolishness," sure that young people were not like this when they were young. Because these critics

suggest no substitute occupations, one can only conclude that they would like to eliminate the urge to action in the interests of a spiritual life.

Ignorance Seeks Control of Activity by Repression

These are the attitudes of ignorance which understands neither the purpose nor control of activity. It knows no way to deal with it except by repression either through physical force or authority. Such persons try to put the stopper in by "Keep still!" "Pay attention!" or the ever-handy and universally applicable "Don't!" It is a waste of breath. Activity cannot be shut off in a normal, healthy life. God has seen to that. Nervous force is being generated constantly, and the vital urge which compels it to seek expression in movement of some kind is always active. We have not even the power to slow it down by command. Disease can do that, mental or physical defects can do it, undernourishment can do it, all abnormal and devastating conditions can do it, but God be thanked, authority cannot do it. When we attempt to control activity by shutting it in we may be assured that it will break out somewhere else and, in all likelihood, destructively, because of the irritation mentally and the overcharging of the nerve-cells physically which result.

Problem to Find Opportunity for Activity

Some of the gravest problems which modern city life presents are connected with this matter of activity. Just now Chicago is agitated over the question of preserving the grass in some of its parks or preserving the boys who have no place for baseball, football, kite-flying, and games. Where and how shall activity find expression? The people

above and below and alongside of the apartment must not be annoyed: the yard is either wanting altogether or too small for satisfactory play: the streets are as dangerous as the front-line trenches: the parks are usually too far for the children who need them most: there are no "chores" to utilize part of the activity; what are they to do?

Repression Followed by Reaction

The represssion of spontaneous activity through the day in factories and shops and the monotony of the bit which each performs in the organization of modern industry send the wage-earning young people out at night to be as intensive in the release of activity as they have been stifled in the repression of it through the day. Read Jane Addams' *The Spirit of Youth and the City Streets,* to realize a situation which is not theoretical nor abstract but actual among the young people of a great city, and which determines their physical and moral well-being far more than the services they may attend on Sunday.

Expression of Activity Should Be Constructive to Personality

When one has avoided the Scylla of repression he still has the Charybdis of direction of activity to reckon with. How may activity be guided so that it shall be constructive to personality in its results? To allow it to go out in debasing ways, to fail to utilize its possibilities for splendid achievement, to let it issue in trivialities when its birthright is working with God in the realm of abiding values, is to commit an unpardonable sin against youth and against the world, because it wastes a divine gift which can never be replaced. As we look at the Great War in retrospect

we see that this is the most awful tragedy in connection with it. Cathedrals can be restored, villages can be rebuilt, forests and orchards can be replanted, even the dead shall rise, but the world has lost forever the riches it might have had through the outworking of this inner creative urge in poets and scientists, musicians and inventors, seers and statesmen who laid down their lives.

Direction of Activity Through Admonition Largely Futile

Acknowledging the duty of directing activity in right channels for worthy ends, some superficial person immediately preens his feathers in conscious self-approval and says: "That is what I am doing. I tell my children that they should be loving and kind and truthful in all that they do, for I realize how important it is." The restless, high-strung young people, bubbling over with life and enthusiasm, hear the same exhortation in words of more syllables. Abstract virtues are extolled, Christian behavior is enjoined, and in consequence their hearers are supposed to conduct their daily life on the basis of these admonitions. But experience proves that to know is not necessarily to do, that people do not assuredly carry over intellectual knowledge into practical living, nor do they choose to act in a certain way just because it has been pointed out to them as the best way. Any observer of human nature sees this. He is aware also, that sometimes, such is the perversity of human kind, one will delight in acting contrary to the way which has been marked out for him. What is left for us to do, if neither compulsion nor admonition can be depended upon to guide activity aright?

Action Follows Desire

We know that action follows a desire for something. As we develop, our ideals and tastes, interests and habits become of a certain type and quality, and the things we desire to do or to have or to become are largely controlled by them. If they are fine and high, the character of action is correspondingly high. But these are not present in early childhood when the foundations are being laid. One must learn about the world around him, build up knowledge, avoid some things, choose others, live in relationships long before one is able deliberately to act from definite purposes and attitudes, sentiments, and ideals. One must be able from the very first to have experiences in which one can learn Jesus' way of living.

Tendencies to Act in Certain Ways Inborn—Instincts

This brings us face to face with one of the marvels of this wonderful life of ours. Implanted in the very constitution of the nervous system and the mind are inborn tendencies to act in certain ways. We do not have to be urged to act in these ways, nor do we have to learn to act. We naturally desire and know how to perform the action, though we may need to be trained to know how to do it better. We call these inborn tendencies the "instincts." We have prefixed the adjective "lower" to them so often that we are apt to think of them only in connection with baser appetites, but this is wronging one of the most wonderful provisions God has made for the development of personality. Instincts in themselves are neither right nor wrong any more than the hand in itself is good or bad. It is the way in which it acts, the deed it performs which has moral qualities.

"Key" of an Instinct

McDougall likens an instinct to a lock which can be opened by its own special "key." The "key" is that particular object or situation which "appeals to," or arouses, a given instinct. When it is "appealed to" or stimulated, at once a flood of activity is released for the performing of the action which the instinct craves. This "satisfies" the instinct, and then for the time being its activity subsides.

Instinct of Curiosity

Let us illustrate with the instinct of curiosity. We know that we come into life with the impulse to find out about things which appeal to our interest. A baby does not have to be taught to investigate the possibilities of a spoon. He naturally uses eyes, ears, touch, taste, smell, and the muscles of his whole body upon it, because the instinct of curiosity impels him to do it. He gives himself up to experimenting with it until the instinct is satisfied; in other words, until he has found out all he wishes about the spoon for the time being. Then he explores something else. As a result of the working of this instinct he is gaining knowledge of the world about him. No one teaches the small boy to ask questions. It is still the instinct of curiosity at work. No one teaches him to pull his toys to pieces to find out how they are made. No one has to force him to stand by an automobile which has met with an accident, or go to a fire, or watch a magician. The instinct of curiosity takes care of all this without any urging from outside. It stays with him as the years go on. It makes an Edison prefer experiments with elec-

tricity to eating or sleeping, makes an Amundsen seek till he finds what is at the poles, makes the Wright brothers conquer the air. It even abides as the shadows lengthen and helps to make the thought of the Great Adventure thrill us with eager wonder and expectancy. Other instincts operate in connection with curiosity, indeed the whole mental structure is involved in guiding activity toward a desired end, but down underneath there is the play of this abiding urge to push back the frontiers of our knowledge.

Process of Operation of Instinct

To repeat for the sake of clearness: We are born with instincts which are integral parts of our nervous and mental structures. They are native tendencies to act in certain definite ways. The desire to act in these ways is almost irresistible when the instinct is aroused. Each instinct has one or more particular objects or situations which act upon it as a key in a lock. When it is aroused or "opened," the energy of the instinct goes out into the action which satisfies it. When it is satisfied, the activity of the instinct subsides until it is again stimulated.

Various Instincts: Gregarious, Collective, Combat, Mating, Parental

Every instinct operates in the same way. Little children naturally want to be near their mothers or some one they know. The gregarious or social instinct which compels one to seek the companionship of his kind, augmented probably by the instinct of fear, is responsible for this. A boy naturally wants to collect objects of various sorts. The heterogeneous contents of his pocket when he is small,

and, as intelligence and reason become able to guide him, his stamp-book, his butterflies, his fish-poles and pennants are the visible expression of the inborn tendency to acquire possessions, the instinct of ownership and collecting. He does not have to learn to fight. The instinct of combat is ready for action when anything opposes his wishes. A young man needs no previous training nor urging to feel a thrill in the presence of an attractive young woman nor to dream and plan for a home of his own. The mating instinct is impelling him toward courtship and marriage. A normal mother needs no exhortation or command to protect and care for the babe in her arms though she must learn the best ways of doing it. Its helplessness and dependence are the "key" which unlocks the parental instinct and releases activity into brooding care and ministration.

Instincts of Sympathy, Self-assertion, Submission, Construction, Sex

Different psychologists vary in their lists of instincts, some including few and others, many. Selecting on the basis of those which have especial significance for the work of the teacher we add to the instincts already mentioned, the instinct "to make others happy and to be happier because of their happiness," or the instinct of kindliness and the rudiments of sympathy: the instinct of self-assertion and its opposite, the instinct of submission to one recognized and accepted as superior: the constructive instinct which leads a child to build houses out of his blocks and a man to build railroads and empires, and the sex instinct whose effect has constantly to be taken into account.

Play and Imitation Not Instincts

The natural tendencies toward play and imitation which used to be placed among the instincts are not so placed by the majority today; however, we know that regardless of their technical classification, activity seeks expression of its own accord in both these directions.

Significance of Instincts for Religious Education

What is the significance of the instincts for Religious Education?

Securing Desirable Experiences Through Instinctive Activity

They may be used to direct activity into experiences which will train the pupils in Jesus' way of living, and help in developing Christian personality. A Junior Department learned that a family of six children in the slums could not go into the country for an outing because there was only one suit of underwear apiece, and that the mother would be kept at home also because the children could not go. Their instinctive and instant response was sympathy and the desire to help, and they saved and earned money on their own initiative to purchase an additional suit for each child. The leader put the situation which was the "key" before them and the instincts responded as God had prepared them to do.

Utilizing Instincts in Establishing Missionary Attitudes

Perhaps it is the establishment of those attitudes toward the missionary enterprise which must be a part of every

Christian personality which the teacher is seeking to bring about. How shall it be accomplished? Talking about missions in general or the duty of sending the gospel to the uttermost parts of the earth will not do it, for sentiments and loyalties necessary to make this method of approach effective are not yet a vital part of the life of boys and girls. But what an array of instinctive tendencies and "open doors" just waiting for the "key—" curiosity, the collecting instinct, the constructive instinct, the instinct of combat which makes one ready to fight evil practises if they seem evil to him, the "open doors" of vivid imagination, hunger for stories, a growing love for Jesus Christ and a desire to help others by sharing with them. The teacher must bring the "key" through some situation which will appeal to these instincts, selecting it according to the age and interests of the pupils, presenting it usually in story form. Curiosity wants more stories or books to read, the constructive instinct is eager to make something—posters, maps, models; the collecting instinct to gather pictures, curios, or facts: the love of play will lead to a sense of reality through dramatization or playing the games of the boys and girls of the unfamiliar land: the instinct of sympathy and kindness issues in a desire to share with those in need. The culmination of this particular experience may be the preparation of a Christmas box which the boys and girls plan for and prepare as far as possible.

Results of Instinctive Activity in Missionary Experiences

What comes as a result of this experience so replete with instinctive activity? The circle of brotherhood has been enlarged for these boys and girls by the entrance of

these new friends with whom they have become acquainted and have shared their possessions and in whom, in consequence, they have a genuine interest. The sentiment of love for Jesus Christ and for others has grown in reality and strength, so that its motive power is greater than before. They have experienced a joy and satisfaction in service which will make the next opportunity of helpfulness more appealing than this. The habit of service which is in process of forming has been strengthened. Everything together has contributed toward establishing that attitude toward others which one must have to live life in Jesus' way, and it is a genuine attitude, inwrought into the whole personality, not simply an opinion or a passing emotion. All this has come about with glad and full cooperation on the part of the children because it has been done in God's way.

Activity of Instincts May Prepare the Way of the Lord in Personality

What is true in the cultivation of a missionary attitude is true of everything else which we desire to accomplish in the personality of a growing life. As we have repeatedly pointed out, all growth and development requires energy on the part of the individual, and that which comes through an instinct is the fullest, freest, and most cooperative which we can secure. We are working according to God's plan, when, instead of repressing or seeking to make activity go out in ways foreign to its nature, we utilize this limitless wealth and urge of instinctive activity, guiding it constantly toward ever higher ends from spiritual motives, thus " preparing the way of the Lord " in habits, interests, sympathies, love, and attitudes of mind.

Points for Discussion

1. Meaning of "purposive activity."
2. Relation of activity to growth and development.
3. Results of repressing activity.
4. Necessity for right guidance of activity.
5. Examples of failure of authority to secure right use of activity. Reasons for it.
6. Meaning of "instincts."
7. Advantages of instinctive activity over that which is compelled or stimulated by exhortation.
8. Practical suggestions for using instinctive activity in local work of religious education.

Setting up the problem:

(1) What is result desired?

(2) What instinctive activities would contribute toward result?

(3) What "key" would arouse necessary instincts?

(4) How should the "key" be presented?

(5) How could aroused activity be guided toward desired end so that the resulting action would be the spontaneous choice of the children or young people?

VI

ATTENTION AND INTEREST

Jesus Christ Sought to Awaken Interest in Highest Values

Jesus Christ always tried to awaken interest in the things which mattered most. He wanted men to care genuinely for the highest values of life, the realities that abide, and to ponder over them, for the meditations of the heart appear in conduct sooner or later. We marvel at his skill in presenting spiritual truth in ways which appealed to the great and lowly, to the educated and to those of untrained mind. Whether his listeners accepted his message or not, it always aroused their interest and compelled their attention.

Teacher Must Awaken This Interest

As soon as we enter upon the work of religious education the Master's concern about the things which interest and attention center upon, becomes ours in connection with our pupils. We know that in order to live a splendid life, things which are true, honorable, just, pure, lovely, and of good report must make appeal to them, not occasionally but habitually. We know from experience that this cannot be brought about by compulsion, that authority does not make people desire the best nor "give diligence" to living righteously. How then may conduct which contributes to the finest type of personality be made attractive? How may interest be aroused and attention focused upon the qualities, the ideals, the attitudes, and

motives which should enter into character? How may the right sort of knowledge be made to appeal?

Interest Is in Things Vitally Related to One's Life

As a background for our thinking let us make the general statement that only those things which seem to us to have some vital relationship to our own life can have any interest for us. We suggest this fact in the popular expression, "That means nothing to me."

Interest and Attention Inseparable

Further, only those things which have interest for us can hold our attention, for interest and attention are inseparable, the two "sides" of the same mental activity. Attention is the expression of interest or interest in action: interest is the feeling which always accompanies attention. In other words, they are the "doing aspect and the feeling aspect of the same activity of the mind." In order to call them forth, that which is presented, be it an object, a situation, or a new bit of knowledge, must fit into some felt hunger or need of the individual.

That Which Satisfies a Conscious Hunger Is Interesting

The hunger must be one of which one is conscious, otherwise that which is offered makes no appeal, and one makes no response in either interest or attention. The doctor had said that there was no hope, and her friend sat beside the bed of this beautiful girl on the threshold of young womanhood. "Shall I read something to you from your Bible?" she asked. In response to the eager, "Yes," she turned to those familiar words in Isaiah,

"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." A radiance illumined the white face on the pillow, and a voice whispered, "It seems as though I never knew that those words were in the Bible before." This is what it means to satisfy a hunger.

Life Full of Hungers

Life is full of hungers, physical, mental, and spiritual, selfish hungers and unselfish. The "inner urge" of the spirit, its unrest, is always impelling the life toward something. We are seeking satisfaction for its infinite outreaches. We want a better job, an education, beauty, truth, goodness, an opportunity to use the activity pent up within, pleasure, self-culture, or service. We strive for the attainment of our ideals, the acquisition of larger knowledge and higher degrees of skill. To name all the hungers of life would be to attempt to imprison an eternal spirit within the confines of narrow, unyielding words. We cannot catalogue the outgoings of a living soul. We can only say that whatever seems to promise satisfaction to some hunger is instantly interesting and attracts attention to itself. Furthermore, only those things which call forth interest and attention become a part of personality.

Instruction Which Disregards This Fails

This principle is of utmost importance. So much well-intentioned instruction fails because its material has no relation to any hunger of the one who receives it, and consequently is passed by. There is no going out of interest or attention toward it and we truly say that "it makes no impression."

Apart From Satisfaction of Hunger No Material Has a Personal Value

Nothing will arouse these important mental activities simply by virtue of the fact that it is of worth in itself. It has to be of worth to the person who receives it, and that worth is measured by the degree in which it satisfies his conscious needs. A friend sat beside a strange young man at a dinner of Sunday-school workers. The young man informed his neighbor that the lesson the preceding Sunday on Belshazzar did not appeal to him. "He's been dead a long time. Why don't they let him stay dead, and talk about some of the things that a fellow is interested in? He has so many problems to face today." The teacher was evidently looking at the story of Belshazzar as of worth in itself, without reference to any present hungers of this young man's life. He undoubtedly sought to draw lessons which he thought valuable for the pupils to apply, but which proved to have no relationship to any problem, therefore there was no interest, no attention, and no reception of the truth.

Hungers Vary

Early Interests in Environment

It is evident that hungers vary according to age, sex, and experience, and that in consequence the same things do not draw out interest in every one. The hungers of a child are directed in the main to acquiring knowledge of the world in which he lives. He is eager to find out about things around him, to find out about other people, and above all, to discover what he can do.

Later Interest in Meanings and Relationships

As the child grows older, he does not lose his interest in those things which appeal to the senses, but he hungers also to know the meanings of things and understand their relationship to himself and to each other. Facts alone do not satisfy. The questions "Why" and "How" must be answered.

Young People Interested in a Life-work

The hungers which are involved in finding one's place in the world, the choice of a vocation, the equipment of oneself for a life-work are among the strongest of the later teens. Young people are sensitive to everything which seems to promise help in these vital matters. They are also hungry to find the *fundamental values in religion.* They care more to listen to some one who can say, "I know" out of his personal experience with God and life than to listen to the most eloquent apologetics for Christianity. They are hungry to find God for themselves, to know Jesus Christ as a real Saviour and Helper in their personal life. The deepest problems of human life press upon them, and interest in finding a solution is constant and intense.

Intellectual and Spiritual Hungers Persist

Intellectual and spiritual hungers persist as the years go on, unless they have been weakened or stultified by neglect and repression. In a personality growing in richness and Christlikeness, they gather strength with the passing of time. The more one knows of God and the marvels of the world, material, intellectual, and spiritual,

in which one lives, the greater one's hunger to penetrate into their mysteries and the greater the interest that attaches to anything which brings new satisfaction to these hungers. One who has "lost interest in living," reveals both the poverty and the weakness of the life of his spirit.

Principles of Interest Repeated

Let us restate this general principle of interest for the sake of emphasis: Whatever is satisfying to a hunger of his life is inherently interesting to a person and calls forth his attention.

Artificial Stimulation of Interest

Manifestly, then, when we have to resort to artificial means to stimulate interest and hold attention, we do well to ask whether we are not trying to force something upon a life regardless of its hungers, and in consequence failing to accomplish what we seek. When attention must be held by personal will power, right incentives aid as we shall see, but we are referring at this point to the use of various devices to secure a momentary interest.

Important Thing Is Focus of Attention

There is no value simply in the fact of being interested. What one is interested in is the important thing. Unless an incentive draws attention to and arouses interest in that which we wish the individual to absorb, it is worthless. We can secure the physical action of coming to church or putting a coin in the offering-plate through a reward, but where does interest center, in the reward, or in the spiritual values of church attendance and giving? Unless interest

is aroused in the spiritual act itself our incentives avail nothing in establishing permanent interest in these directions. Does a card for memorizing a Bible verse kindle interest in the message of that verse and a desire to act upon it? There is no more virtue in collecting Bible verses than in collecting anything else if they are simply held in the mind and not incorporated into life. But you say that the children will have the verse and use it when they need it. The better understanding of the laws of the mind is revealing that this is not so. We tend to use what we have learned in connection with experience, not what we have learned abstractly. The medical student has to spend long months in a clinic where text-book material is applied to definite cases of illness until a disease and its remedy are inseparably associated in his experience before he can get his diploma. The state will not trust him to make the application apart from this actual experience, even though his examinations may have been one hundred per cent. perfect. We cherish a false hope when we store truth unrelated to experience in the minds of our pupils so that they may draw upon it when they need it. It just does not occur to them to "get it out" at that time any more than it occurs to us in an emergency to go for a remedy stored in the attic for years, unused.

When truth has become a part of one's living it is constantly brought to mind. We have seen that when it satisfies a hunger, it is not only incorporated into life, but it spontaneously centers interest upon itself.

Artificial Interest Produces Unsatisfactory Results

No artificial incentive can compete with this in its effectiveness or subsequent value for personality. Time, study,

and effort are necessary in order to know the common hungers of different periods of life and the special hungers of the individual, but there is no other way if one is determined to secure a genuine interest in spiritual truth itself.

Interest Always Accompanies Activity of an Instinct

The close relationship between an instinct in action and interest and attention is evident. An instinct represents a perpetual hunger of the spirit, the "vital urge" which is always reaching out for something to satisfy it. When an instinct is aroused, interest and attention are held upon that which is satisfying it. There is no need of effort on the part of any one to hold them there. They are inseparable from the activity of an instinct because they are always present when a hunger is being satisfied.

Children's Interests Largely Connected with Instinctive Activity

The interest and attention of children are very largely connected with the working of the instincts. This does not mean that we cannot interest them in many things. Take again our familiar friend, the instinct of curiosity, and consider what a wide field it opens. Children's interests are really more numerous than the average adult's, though his are deeper. Compare the number of things about which a boy is curious with those about which his father cares. Compare the variety of things which he likes to make or collect or do with those which appeal to his father. One's range of interest tends to narrow and intensify with advancing years. We can secure interest in childhood in all that is necessary for broad and fine development through

the right satisfaction of the instinctive hungers. As we grow older and our hungers become more intellectual and spiritual, interest attaches easily to satisfactions higher than those which simple instinctive urges demand, but we can never disregard the relationship between the feeding of a hunger and interest and attention.

Interest May Pass From One Thing to Another Related to It

It is a further law of interest that it carries over from something we are interested in to something which has no interest for us, provided the two are related to each other. For example, we meet a stranger with indifference, but when he tells us that he is a friend of some one dear to us, immediately our interest in our friend extends to him, and he becomes genuinely interesting to us. Christ used this law of the transfer of interest constantly, by relating spiritual truth to every-day experiences which possessed interest for those who heard him. Fathers were interested in the heavenly Father's bestowal of gifts upon his children because they knew how to give good gifts to theirs and quick understanding followed interest and attention. Because the world is shot through and through with relationships and no truth or fact or experience stands solitary and alone, we can lead our pupils out into interest in spiritual things as Jesus did, by showing their "likeness" to the things which already hold interest for them.

Effort in Voluntary Attention

The attention which we have so far discussed in connection with interest is known as spontaneous or free attention because it is given with no conscious effort. There

is another kind of attention, however, which must be considered, that which costs effort to maintain and is under the control of the will. It is wearying, never as strong and concentrated as spontaneous attention and cannot persist as long, nevertheless it is very important in its place. It is called voluntary attention as over against spontaneous attention, or forced attention as over against free. The great difference between the two is that one comes without effort or awareness that it is being given, the other is consciously exercised.

Voluntary Attention Required When Spontaneous Attention Is Impossible

There are times when attention has to be forced, when a task has to be performed whose immediate benefit is not apparent, when there is no interest because it is not satisfying any conscious hunger. A multiplication table must be learned, scales must be mastered, the tedious details of a new position must be grasped, the dull routine of housekeeping gone through, the monotonous experiments of the laboratory be repeated again and again. All these possess no interest in themselves, either because they never had any or because accustomedness has long since robbed them of novelty or charm. Yet there is interest there. It is in the distant goal to be attained. The difficult task can be performed because of that. It is for the reward of musical technique that finger exercises can be practised. It is for the joy of mastery and leadership that dry details can be conquered. It is for the happiness of a perfect home that tiring duties can be patiently performed. It is for the exultation of a new scientific discovery that experiments can be continued indefinitely no

matter how uninteresting the mechanical processes. We are not under a new law of interest which divorces interest from the satisfaction of hunger, when we exercise forced attention. The only difference is that interest has to stretch out over a longer period, the hunger is not satisfied in the present but in the future.

Voluntary Attention Difficult for Children

It is hard for little children to give this attention because a distant goal is so unreal to them. They lack experience to perceive its value, perhaps, and to them as to us the present makes strong appeal. It is in this connection that right incentives help—encouragements, approval, recognition of effort, and tasting the fruit of their efforts as rapidly as is possible. Values which they can understand must be kept before them and forced attention be changed to free in so far as may be done.

Spontaneous Attention Has Cooperation of All Resources of Personality and Produces Best Results

We used to believe that attention which cost an effort was more valuable than that given easily, that a hard piece of work conquered was more valuable for character-formation than interesting tasks. We are not so sure of that now. While the mastery of difficulty is fine for training in persistence, for building up a sense of confidence in one's ability to do the hard thing when it is necessary, the entire resources of one's personality are not brought to bear upon the task in hand as they are when it is full of interest and one scarcely realizes one is working. Would Edison accomplish more if he hated his experiments in electricity and had to force himself to his laboratory? Would a

great painter produce a more artistic piece of work if he had to struggle with himself constantly to remain at the easel? Is the quality of Christian service enhanced or marred, and is the result to character greater or less, by the absorbing interest which devotion brings to the doing of the Master's work? There can be but one answer. In proportion as interest is keen will attention be concentrated and every power of body and mind cooperate to the utmost in performing the task.

Voluntary Attention Necessary Until Spontaneous Attention Can Be Given

We must learn by practise to control attention, to hold it to work which is distasteful, for there are times when the goal is so distant and so obscured that there can be no spontaneous attention, but forced attention is simply to "tide us over" until enthusiastic absorption can take its place. It bridges the difficult place which must be traveled till the task once more is joyous, and we can throw all we are into it because we "love it."

Fresh Points of Interest Necessary to Prolonged Interest or Attention

The more points of interest we can develop in a subject or situation the longer spontaneous attention will be given. A little child's attention is so volatile because he sees only a few superficial points of interest in the subject to which he is attending and these are soon exhausted. A scientist sees so many ramifications of his subject that he will spend hours at a time in his laboratory, and interest and attention will persist in his specialty throughout a lifetime. In order to prolong attention new points of interest

must be constantly brought forward, for the possibilities of any one interesting aspect are so soon exhausted, especially for an immature mind. Even spontaneous attention needs to be fed by fresh interests, and forced attention cannot be maintained indefinitely without it.

Must Seek to Make Worth-while Things Appeal

Because the quality and breadth of personality depend upon the sort of things which interest and attention fasten upon, it is vitally important that the effort be constant to find the attractiveness in worth-while things. God never intended that the Christian life was to be taken as a dose of medicine. Neither did he intend that interest and attention were to be given it through the act of the will alone. Jesus dwelt constantly on the joy and blessedness of right living. He presented the lure and the reward of the spiritual life, not as obtainable without cost but as possessing so much of gladness and worth that the cost was not comparable to the value. There is beauty in righteousness, there is attractiveness in truth and high ideals and in living life in Jesus' way. When we can present it in terms of its appeal and not of its duty, as a privilege rather than an obligation, the interest of growing life will be called out toward it, attention to its claims will be spontaneous, and the question of obedience be faced under most favoring circumstances.

Points for Discussion

1. Ways in which Jesus Christ aroused interest in spiritual realities.
2. Relation between interest and attention.

3. Relation between interest and "hungers" of life.
4. Hungers of different periods of life.
5. Weaknesses of artificial means to stimulate interest.
6. Relation between interest and instinctive activity.
7. How circle of interests may be widened.
8. Comparison of spontaneous and voluntary attention.
9. Purpose of voluntary attention.
10. Sustaining interest and attention.
11. Presenting the attractiveness rather than the obligation of worth-while things.

VII

THINKING

Reflective Thinking

We shall consider in this chapter the mental activity we call thinking. Because of the limitations of space we shall discuss especially the type of thinking which means most for the highest development of personality, namely, reflective thinking. This is the sort of thinking which carefully considers a situation or a set of facts, a truth or a principle to discover its meaning and to draw the logical conclusions which are involved in it.

Reflective Thinking Common in Personal Problems

All adults think this way more or less in connection with personal problems and the incidents of daily life. A friend suddenly treats us with coolness and we say, "What does it mean? Why did he do it?" and we carefully go over all the possible explanations to find the probable reasons for it. We consider the many ways in which our salary or allowance should be spent, comparing this need with that, and finally deciding on that which seems most necessary and satisfying. We carefully consider what will help and what will hinder in reaching the goal we have set and map out our course accordingly. Even little children think very simply in this way. When a child comes prepared with his naive arguments for doing a certain thing, he has thought beforehand, crudely, but up to his ability, how to present his case in the most favorable way.

Circle of Reflective Thinking Often Narrow

Many people never go outside of this narrow, personal circle of reflective thinking. They never consider great issues of the day and try to decide for themselves what is right. They do not "think through" even in matters of religion and know what they believe and why. They choose rather to take other people's opinions because it is the easier way.

Borrowed Opinions

The results of this are not conducive to the development of strong personality. It means that those who "borrow" opinions have many ideas which are not really theirs, growing up out of their own life as the apple grows out of the life of the apple-tree. These ideas are rather intellectual baggage which they have taken over. If the views are popular or come from some one they greatly admire, they will hold to the ideas tenaciously, regardless of whether careful examination would prove them sound or not. This must be one reason why we have the strange spectacle today of professing Christian people ranged on both sides of such moral issues as war, modification of the Eighteenth Amendment and international relationship.

Unstable Character

Another serious result is in the instability of one's character when he does not think for himself. His opinions are constantly shifting. He is like "the surge of the sea whirled and swayed by the wind." Any brilliant mind that comes along can change his ideas. He discards his former opinions as one would throw faded flowers out of

a vase for fresh ones. It is evident that no strong character is possible here, for ideals and standards, thoughts which are constantly enlarging, purposes which move steadily toward a goal must be rooted in settled convictions.

Inability to Make One's Own Contribution to World

Another serious consequence is involved in this failure to think reflectively. One will miss the joy of making his personal contribution to the thought of the world about him. Because every personality is unique, one has the possibility of giving forth something which cannot be duplicated. His thoughts have the quality of himself, they are the consequence of all that has made him what he is. Even though his contribution may not be that of great pioneering minds whose discoveries forever put the rest of us in their debt, yet it is a contribution which he alone can make. The world is poorer and he is poorer if he does not make it.

Adult Tendency to Think for Those Younger

It seemed necessary to dwell upon the consequences of failure to think reflectively because such violence is done to our children and young people at this point. We train them away from the very thing we should seek when we do their thinking for them. It is usually the tendency of older people to think for those younger, to pass over to them the views they hold as though they were final. In ideals, standards of life, values, meanings, principles, interpretations of truth, matters of conduct and personal choice, we, with our limited knowledge, our ignorance of what lies ahead, our inability to know even our own life, much less that of another, state our opinions as though we were sure

of their correctness and we expect them to be accepted. Even if they be absolutely right, the young people ought to arrive at those conclusions themselves through their own thinking and the help of those older if their elders can be helpers and not dictators, otherwise they are not gaining power to think.

Progress Depends Upon New Thought of Oncoming Generations

It is vital that each generation should have the best that preceding generations possess but every oncoming generation must go further. It is because some have not accepted the standards of the past or even of their own times but have thought out beyond under the direction of the Spirit of God, that liquor is outlawed, that war is being looked at as a crime instead of as a necessity, that the movement to establish international relationships on the basis of brotherhood instead of force is gaining strength. No task of spiritual leadership is more imperative for the future than this of giving to eager spirits facing a new day the desire, the opportunity, and the necessary training to think for themselves.

Steps of Reflective Thinking

We turn now to the consideration of the process of reflective thinking.

It is always initiated by some problem to be solved, some debatable question to be answered. One or more solutions to the problem suggest themselves: each suggested solution is considered in the light of previous knowledge or experience to see what its implications are, in other words, to what it would lead if it were adopted: the solution

which is judged to be the most satisfactory is selected and further examined in the light of its practical application. If it stand the test it is accepted as the answer to the question, the solution of the problem, until further light or changed conditions make it necessary to reconsider.

Let us examine each step somewhat in detail.

1. *Facing a Problem.*

One must always have a reason for reflective thinking in order to think. It may be a personal problem, a technical problem to be solved in the laboratory or a great social, economic, or religious question. Always one faces something he does not know and wants to know, and he seeks to feel his way as best he may by reflective thinking.

Problems May Be Spontaneous or Deliberately Presented. Sometimes the problem arises spontaneously with the individual himself, and sometimes it is deliberately presented to stimulate thought. Confronting the pupils with a thought-provoking problem which should issue preferably in a moral judgment ought to be a part of every Sunday-school lesson with older children and young people. Even the younger children should be helped to form their conclusions in regard to a problem in conduct as far as possible.

Value of Definiteness in Thinking. The more definite the problem, the more satisfactory are the results of thinking in matters of behavior or more general considerations. Discussing the question of "human uplift," for example, would not yield the results which would come from considering the relation between the housing conditions among the Negroes of a large city and their social and moral welfare.

Thinking Stimulated by Interest. The deeper the interest in the problem the more concentrated will be the thinking upon it. This suggests our previous discussion of interest and hunger. Any problem which is connected with a hunger of one's life will elicit honest and earnest thought up to the measure of capacity for it. All great questions have such relationships. It is more evidently true today than ever before that we are all members one of another. Even such an apparently trivial thing as the custom of bobbing hair in America has thrown thousands of Chinese girls employed in hair-net factories out of their work. As soon as one has developed to the point where he can see a relationship he is ready to think about it and to think with interest but not before.

2. *Suggestions of Possible Solutions to the Problem or Answers to the Question*

Sometimes these suggestions "flash into the mind," almost simultaneously with the problem. Sometimes they have to be sought for in previous experiences or similar problems, in knowledge one may have of principles, truths, facts which have been connected with former situations like this. For example, in a case of accident one might instantly recall what he had done in a previous accident, or he might try to recall what he had learned in a first-aid course or what he had seen some one else do in a similar emergency, and out of all these possible suggestions he would decide what was best to do in the present case. If a moral decision were to be made, a certain course of action might be suggested by one's religious training, another by personal advantage, another by the influence of one's associates, and another by responsibilities in which

he was involved. It is just because there is more than one conclusion or course of action possible that there is a problem.

3. *Consideration of Suggested Solutions Preparatory to Selecting the Best*

If one omit this step he is said to " jump at conclusions." This is the point at which one who is too indolent or untrained to think appropriates other people's decisions. The thoughtful person weighs the possible solutions of his problem and in the light of all that he can bring to bear upon them, traces the outcome of each solution, and decides which is the most satisfactory.

Value of Rich Background for Thinking. It is evident that the more one has to think with the more nearly correct will be his conclusions, other things being equal. When we speak of a person as having a " rich background " we mean a large mental content coming through wide and varied experience and resulting in knowledge, interests, ideals, sentiments, and attitudes of worth-while character. Manifestly this is of inestimable value in reflective thinking. While it does not inevitably follow that the conclusions of such a person will be wiser than those of others, because one may know much and still have poor judgment or power to get at the meaning of facts, the presumption is that his conclusions will be sound since his mental resources are so ample.

Necessity for Correct Data. We note in passing the importance of having correct data with which to think. If that be not true, no subsequent thinking with it can be true. Consider what erroneous conclusions come from false or inadequate ideas concerning such fundamentals as

God's attitude toward us, prayer, the Bible, or the meaning of the Christian life. We recognize today that, in religion as in music, the beginner needs the finest teachers and the most exact instruction.

Ability to Recall Pertinent Data Necessary. We note also the necessity of having knowledge easily available for use, for obviously what cannot be recalled cannot be consciously used in studying a problem. This is one reason, for example, why Scripture memorized without being related to experience is so often unused in moral decisions. It does not come to mind because it has no association with anything which recalls it. Jesus attached spiritual truth to the every-day experiences of life, the tasks of the housewife, the merchant, the fisherman, the parent, to common sights and ordinary contacts so that in natural ways these truths came often to mind and could enter into moral decisions involved in these tasks.

May Supply Additional Data on a Problem. In the consideration of the various possible solutions of a problem a person of larger experience may helpfully supplement the more limited knowledge of another by additional data, facts, bits of personal experience, and probable consequences of certain courses of action, but this is wholly different from doing his thinking for him, "telling him the answer." The one stimulates thinking by giving more to think with, the other stifles it by removing the necessity for it.

Inductive Reasoning. In this step of reflective thinking we make use of both inductive and deductive reasoning. Inductive reasoning considers the many facts, experiences, or bits of knowledge involved and seeks for the conclusion which will unite them into a whole. It says, "In view of

all the facts in the case, this would seem to be the solution of the problem, the answer to the question." It is the law or principle or judgment which gathers up and sets forth the meaning of the facts.

Deductive Reasoning. Each possible conclusion must be applied, however, in imagination to particular cases or facts to see whether it works satisfactorily. This process of applying the conclusion, principle, or law to which inductive reasoning has led is deductive reasoning. In the words of Dewey in *How We Think,* "The inductive movement is toward discovery of a binding principle, the deductive toward its testing." It is in the application or deductive reasoning that we ascertain whether the conclusion which inductive reasoning reached is correct or whether it needs to be altered or perhaps abandoned entirely.

4. *The Adoption of One Conclusion as the Solution of the Problem*

Final judgment is passed on the various conclusions or courses of action tentatively suggested and that one is accepted which best meets the situation. This is the goal of reflective thinking.

The Scientific Spirit. If the problem one has been considering is purely intellectual, if it is an attempt to get at the exact meaning of facts, for example, to find the proper place to classify an unfamiliar flower, or to determine the causes of the Great War, or the best method of combatting an epidemic, the facts must be considered as far as possible in the scientific spirit, that is, without bias or slant. They must be evaluated for just what they are.

Character Affects Moral Judgments. When one comes

into moral judgments, however, decisions which involve conduct and courses of action, the shadow of oneself is inevitable. What one is makes some considerations appeal to one and robs others of any attraction. This is why we seek with all the power we have to give to every life we touch the Christ bias, so that his ideals and standards may influence the decision, making arguments contrary to his way of life of no effect and those in harmony with it forceful. "I simply can't do it, desperately as I need money," said a man who had an opportunity to get a position with a firm which was respectably selling real estate to widows and foreigners. "I am not an angel, and I take no credit to myself for it, but I can't take the money of widows on the chance that property out there will increase in value." For him it was not a debatable question, the case was prejudged long before because he was a man of genuine Christian character. If it were not true that character could tip the balance the hope of establishing a life in Christ's way of living would be vain.

Reflective Thinking Illustrated

Let us examine a concrete case of reflective thinking in order to follow the process and to discover the results which accrue from it.

A Junior teacher told her department a story of a boy who, while working for a prize, unknowingly exchanged note-books with another boy. The other boy drew the prize-winning map in the first boy's note-book. The problem was this, "What ought the owner of the note-book to do?" It was instantly interesting because it was so closely related to the experience of the children. Hands went up all over the room and suggested solutions were

offered. The consequences of each were followed out under the guidance of the teacher's questions, especially in connection with the opposing solutions of keeping quiet about the exchange and accepting the prize or stating that the map was not his. Finally the judgment of all the children was expressed in this conclusion, "The boy must say that the map was not his," though some of the children felt that he should receive a prize for telling the truth.

Significance of Judgments in Reflective Thinking

What was the significance of the judgment in regard to his course of action?

1. *It Gave Meaning to the Abstract Virtue of Honesty*

It is one thing to know many precepts about honesty, it is another to discover what honesty means in terms of behavior. They faced the problem and said in substance, "He ought to be honest, and telling the truth in difficult circumstances is one meaning of honesty."

The richness of personality is not measured by the facts one knows, but by the meanings they have for him and his knowledge of how to use them. A splendid Christian personality is not to be evaluated by Scripture memorized, or familiarity with creed and ritual, or even habitual performance of Christian duties, but rather by the meanings which the Christian life has for one as evidenced in conduct. Because the children worked through to the conclusion themselves, the meaning was their own, their interpretation, their judgment, and therefore of infinitely more worth to them than any judgment which the teacher might give to them.

2. *Personal Beliefs*

Because the meaning was theirs, it became their personal belief in regard to honesty, not the belief of another "taught to them."

Only when a belief is really one's own does it affect conduct. We may tell a child he ought to be honest even when it is to his disadvantage apparently, but if he does not believe it, he will act in a dishonest way just the same. It is what one believes personally, his own interpretation of standards and ideals of conduct, which will affect his behavior.

3. *Enlarged Conceptions*

It enlarged the conception of the abstract virtue "honesty" which was developing in the minds of the boys and girls.

One of the tasks of religious education is to help the children form more comprehensive and adequate ideas of truth and its expression in conduct. In this case what they already believed about honesty was enlarged or strengthened by this new conclusion which they had formulated. When one thinks of the ineffectiveness or even danger of partial truth, he realizes the importance of gaining an ever-broadening conception of its meaning and application.

4. *Deepened Sense of Values*

The conclusion unconsciously strengthened the appreciation of what values are highest.

Desirable as was the prize, they felt that to do the honest thing was more desirable. The "addendum" to

the conclusion that he should receive a prize for telling the truth was the result of insufficient experience to see that virtue is its own reward, but it did not invalidate the judgment, as no one felt that the boy's honesty should be contingent upon that.

5. *Contribution of Reflective Thinking to Personality*

We have then five great results of reflective thinking in this instance: Insight into the meaning of facts or truth; a personal belief; enlarged ideas; a strengthened sense of values; the consequent effect of all this upon future conduct. This is the contribution which reflective thinking makes to personality.

Points for Discussion

1. Results of accepting opinions of others instead of thinking for oneself.
2. Steps in reflective thinking.
3. Importance of having first ideas correct.
4. Reasons for giving religious truth in connection with experience.
5. Illustrations of inductive and deductive reasoning.
6. Effect of character on moral judgments.
7. Results to personality of reflective thinking.
8. Illustration of reflective thinking in some problem needing solution in the Junior Department.
9. Discussion of how some definite problem in connection with the lesson for the succeeding Sunday can be handled in a young people's class through reflective thinking.

VIII

EMOTION

Mental Activity

We have said that the mind has power to know, to feel, and to strive, and as a result of this threefold activity in connection with one's environment, personality grows and develops. Very briefly we have discussed the power to know in its expression in reflective thinking and the power to strive as it is manifested in the activity of the instincts. We shall now consider the power to feel as we are conscious of it in what we term "the emotions," or, popularly speaking, "the feelings."

Meaning of Emotion to Life

We realize how much of the richness of life would be wanting if the possibility of experiencing joy and sympathy, of feeling tenderness and pity, of knowing the thrill of love and beauty were taken from us, but the loss would be far more serious than impoverishment of spirit. Suppose we saw a child in danger and felt no interest or concern, no fear for his safety, how far would we exert ourselves to rescue him? Suppose we could face the love and claims of Jesus Christ with no answering sense of hunger and longing, how complete would be the dedication of our life to him and his program? Suppose that an opportunity of service gave to us no zest of joy, no eagerness to embrace it; suppose, in short, we could move about

the world, knowing but not feeling, what would be the effect upon conduct?

We use the word "unmoved" to signify one's condition in a situation which does not arouse any emotion. It has a double significance. It both indicates a lack of emotion and implies a lack of action. When a person is "unmoved" he does not act of his own volition in response to a situation.

Impulse to Action Accompanies Emotion

This suggests the fact that every emotion is accompanied by an impulse to action. We need only to look within to realize that when we feel we always want to do, and the more deeply we feel, the stronger the impulse to act. We see therefore that it is not enough simply to know in order to secure action, but that knowledge must come in such a way that one experiences emotion in connection with it if one acts upon it of his own free will.

This fact at once raises the question, "How may a desired emotion be aroused?"

Emotion Cannot Be Aroused by Command

Let us make it very clear that emotions are not aroused by command. This seems too obvious for comment, but consider how often a child is told he must be reverent or loving or sorry for wrong-doing, or how often an adult audience is admonished to feel these emotions. An emotion is usually kindled, but it is not the one sought. It may be a feeling of resentment or annoyance or amusement, suggested by the way in which the command is given or by some other circumstance, but the emotion experienced will not be that of the exhortation. As well go to

a group of happy, laughing children and say, " Be angry! " or " Be sorrowful! " and expect those emotions to follow. But let an accident occur, and sorrow immediately supplants joy; or let a bully break up their play, and anger at once possesses them.

What makes the difference in the emotion? What has turned laughter and joy to sorrow and anger? It is an effect of something which has happened. A new situation has developed, new thoughts have taken the place of those in the mind before, there is an impulse toward new lines of action. The emotions which belong naturally to the new situation are experienced as were those which belonged to the situation before.

Emotion Aroused in Connection with Thought or Situation

What is true in this instance is true in all emotional experience. It cannot be had at will apart from some thought or situation which can produce it. The resulting emotion may not always be just what is sought for conditions in the individual will determine how, in common parlance, " the situation strikes one." For example, a humorous story might provoke laughter in one person, and no amusement in another because of some sad experience it suggested. On the other hand, one might be very sure that he could not secure reverence from jazz music or a feeling of enthusiasm from criticism and harshness. Though one cannot control the " background," he must at least supply the thought or situation which could be expected to produce the emotion desired. There comes to mind the memory of a visit to a certain Sunday school where disorder and irreverence were rampant. Every one was

talking and laughing, pupils were moving about while the superintendent jumped off and on the platform like a decapitated hen, giving frantic orders to this officer, reminding that one of a neglected duty, and interspersing his travels to and from the platform with prolonged pounding of the bell and loud appeals for order. Finally he turned despairingly to the visitor and said, " It's always this way when the minister preaches overtime! " He needed a Nathan to say to him, " Thou art the man! " for the school was only responding emotionally to conditions which he was creating.

Classification of Emotions

Following the analysis of McDougall, we classify emotions into three groups, two of which are very closely associated with the working of an instinctive activity.

Primary

When the thought or situation which gives rise to an emotion is at the same time a " key " to an instinct he calls the accompanying emotion " primary," or as some others name it, " primitive." To this group belongs the wide range of natural emotions such as fear and anger, curiosity, tenderness, disgust, feelings of pride and humility. Children's emotions are largely of this class. One can be fairly sure of arousing the same type of feeling in a group of approximately the same age and experience when the thought or situation appeals to an instinctive activity.

Blended

When the thought or situation is a " key " to more than one instinct at a time the emotion is " secondary " or

" blended." One can always discover traces of two or more primary emotions in the complex emotion experienced under these circumstances. This group includes such emotions as awe, reverence, admiration, gratitude, shame, envy, scorn.

Derived

When the thought or situation calls up, not an instinctive activity but a strong desire, not a passing whim but a longing for something in the future or in the past beyond reach, the emotion is " derived." In this group are such emotions as joy and sorrow, hope, confidence, and despair. Derived emotions do not in themselves impel one to action, but because the desire with which they are connected always has an " urge," one feels the impulse to act while experiencing them.

Emotion Cannot Be Produced at Will

As we have glanced at the various types of emotion we have seen very clearly that always there is a reason for them, a thought or a situation of which they are the natural effect, and they can never arise as the result of one's own volition or that of another. An emotion may be simulated in response to command or desire with all the consequent evil effects of insincerity, but to be genuine that which should arouse it must be supplied.

Must Be Associated with Great Thought for Lasting Decisions

Further, if the emotion is to lead to abiding decisions, to settled courses of action, it must be associated with something which can continually " feed " it, not with something as impermanent as other people's emotions or the sense

appeal of music and eloquence and excitement. The reason for the "falling away" of so many people who have made great religious decisions in revival meetings or in "Forward Step" services, lies in this. The feeling back of the decision was not the product of a sense of God's claim on the life and the responsibility and privilege of a great life investment, but it was kindled by the emotional excitement of the hour and was in consequence as ephemeral as that.

Quality and Range of Emotion Should Advance with Years

As one grows older he ought to be capable of a quality and reach of emotional experience which was beyond him in early years. A little child, for example, is angered when he is personally thwarted or hurt. An adult, if he have the spirit of Christ, is indignant over social wrongs, over greed and the exploitation of the weak. A little child fears the dark or the mystery of the unknown. An adult fears sin and its consequences. A little child's pleasure comes from the gratification of passing wishes, from physical health and activity, but the joy of an adult may come from the satisfaction of his desire to know God, to gain a deeper insight into truth, or from a finer appreciation of beauty, or from participation in great causes or splendid service. The advance in the quality of emotional experience comes from the knowledge and power which one has gained which make it possible for higher thoughts and situations to appeal to him.

Capacity for Higher Emotions Should Be Cultivated

This capacity for high emotional experience should be cultivated, for to be incapable of feeling the beauty of

Nature or the thrill from an act of moral heroism, or the surpassing joy of a new understanding of God's love is not only to suffer immeasurable loss but to proclaim one's self emotionally, intellectually, and spiritually dwarfed and undeveloped. Constantly there should be brought before a child the highest thought or situation which he is at that time capable of appreciating, bringing it in the warmth and glow of our own admiration, for emotion is contagious.

Emotion Contagious

A child's emotional response to a situation always tends to take on the quality of the one with whom he is. We know that he will laugh if some one treats his fall, for example, as a joke, or cry if sympathy is expressed. "Isn't that beautiful?" a mother kept saying to her daughter as they were riding through the countryside pointing to trees and flowers, birds and clouds. It was not long before the child was saying, "Mother, look! Isn't that beautiful?" pointing out in her turn the objects of loveliness along the way. The mother's emotion of admiration was suggested to the child in connection with those things which were making emotional appeal and taste and love for the beautiful and capacity to enjoy it were being cultivated. To "expose" children to the best in music, pictures, literature, and behavior in the warm atmosphere of our own admiration and delight is *the* way to secure these higher appreciations which give life its later richness and joy.

Significance of Urge to Action in Emotional Experience

We pass now to the consideration of the urge to action which always accompanies an emotion.

The presence of this impulse is not meaningless, neither is it something with which one can play fast and loose and suffer no consequences. If it is an impulse toward a right action one can scarcely do a more dangerous thing than to disregard it. To refuse it expression means that its force is weakened, not only for the present, but for the future, unless the conditions which rouse the emotion are made more stimulating. Continued refusal results finally in practical loss of the impulse so that the emotion can be experienced with no urge to action. This has its value negatively in dealing with an impulse to wrong action as one experiences it for example in a temptation. The desire loses its force as one refrains persistently from the action toward which he is impelled.

Failure to Act Weakens Impulse

But what is helpful to the development of Christian personality on the negative side is of most serious import on the positive side. One knows he ought to do a certain thing, he longs to do it but for some reason he defers it or refuses to do it. The next time the situation is presented his impulse to action will not be so strong, and the longer the action is deferred the less urge there is toward it. That is the explanation of the indifference of persons who have refused through long years to give themselves to Christ. The impulse has all but died out through lack of action and only the most unusual and impelling conditions can revivify it.

Sentimentality

In persons who are easily roused emotionally, sensitive to impressions and atmosphere and excitement, moved

by color and rhythm and eloquence, the emotion without action tends to become sentimentality, and one may indulge in the stirring of the feelings almost to the point of an emotional debauch with no constructive act emerging. This is a complete perversion of the function of the feelings as God ordained it for growth and development. One wonders, in the light of this, about the effect of the movies upon children, especially, who are more emotionally susceptible than older people. One wonders also about the effect of the emotions which are stirred in the adult. What type of action follows? If no action follows, what is the result of this flood of emotion released upon the life simply for the sake of experiencing the thrill? Was it not James, that philosopher as well as psychologist, who said that one must take a broom and sweep a room if nothing more as a result of an emotional experience to avoid the deadening consequences of feeling without action.

Religious Emotion Not End in Itself

In no realm is the transgression of this principle of action as the goal of emotion more apparent than in religious instruction. Many teachers and even ministers estimate the success of a service by the emotions which have been aroused. Tears are the hall-mark of success, and with these they rest content. In the same way people evaluate their own spiritual status by their emotions. They are " continually examining their insides " to see how they feel and gaging their progress or decline by their happiness or gloom. It is to this emotional type of people that our Master must have had reference when he said, " Why call ye me Lord, Lord, and do not the things which I command you? " One who is to enter the work of religious

education must be thoroughly clear at this point. Emotional experience will and must accompany instruction which is meeting the hungers of the pupils. It is to be used, however, as a means to securing right conduct which is our goal, never as an end in itself.

Reason Not a Motive

There are some people who insist that emotion should have no place in religion. They decry an emotional appeal. They say that reason should be the motive-power, not feeling, ignorant of the fact that there is no motive-power in reason. When we analyze our "reasons" for an action we usually find a desire or an emotion back of them in order to support which the reasons have been brought forward.

Religion Evokes Highest Emotions

The truth of the matter is that nothing in the world calls into play such a range of emotions as religion, because the thoughts it considers are the most sublime, the most far-reaching, and the most appealing we can know. When one thinks of awe, reverence, gratitude, love, joy, satisfaction, or peace, sympathy, hope, fear, anger, he realizes that he has almost run the gamut of the emotions he is capable of experiencing. They are all needed for the conduct which belongs to life lived in Jesus' way, so that we as teachers will deliberately try to arouse them with every resource and power at our command and endeavor to have them issue in Christlike conduct.

True Worship the Highest Religious Exercise

In worship as perhaps in no other religious exercise is there such need of careful thought and preparation in

order to arouse the desired emotions and direct them aright. There can be no higher outgoing of the spirit than in true worship, nor does any other act yield such results for the life.

Reverence Fundamental to Worship

In worship which is in spirit and truth, the spirit of an individual consciously reaches out toward the Eternal Spirit because his "worth-ship" is recognized. Reverence is the great emotion which permeates worship. The worshiper is conscious of awe at the greatness of God and wonder at his love for him, of an answering love and gratitude for his goodness, of a sense of his own unworthiness and of a desire to do something in return for the love of God to him.

God the Center of Worship

Because it is possible to go through the outward forms of worship without worshiping, every condition must be provided to make it real. The center of worship is God. It is only the thought of him and the consciousness that one is in his presence which arouses awe and a sense of one's own unworthiness. It is only the remembrance of the gifts of his love which awakens gratitude and kindles one's own love afresh. These thoughts must be brought to the mind if reverence and a desire to worship are awakened.

Atmosphere

The atmosphere of the room may prepare for the emotion of reverence or make it impossible. When one enters a church auditorium or a departmental room, and there

is confusion and the buzz of voices as though one were at a pink tea instead of at a service of worship, there is not only the absence of any stimulus to the emotion of reverence, but the presence of conditions which arouse emotions other than those absolutely fundamental to worship. Reverence is not synonymous with gloom, but it flourishes in an atmosphere of quietness not hilarity.

Beauty and Order

Beauty and order help in the preparation for reverence. It is easy to worship God in the beauties of Nature, and beauty and harmony in the place of worship quiet the spirit and make it easier to feel God. So many children receive their religious instruction in the most unattractive place they enter during the entire week. They have no association of beauty with the thought of God. If he had not intended that beauty should speak of himself why did he make the sheer loveliness of cloud and forest, of flower and mountain brook? We are instantly sensitive to the beauty and dignity of architecture, coloring, soft lights, furnishings, and pulpit decorations in a church, and children are more susceptible to these impressions than we though they are not conscious of what affects them. The problem of reverence in many a Primary or Junior Department would be partially solved if, as a little fellow said in walking through a forest of cathedral pines, the room "makes you feel like praying."

Music

The music should both present a thought to arouse reverence and deepen the atmosphere which nurtures it. The question which should be asked about the whole musical

program is, "What does it suggest?" because the emotion cannot be otherwise than of the sort which the music itself calls forth. Useless to say, "Let us worship," and sing jazz tunes or sentiments which cannot awaken reverence, either because they are outside of the worshiper's experience and hence meaningless to him, or because they suggest other emotions than reverence. It is not enough that the thought be worthy. It must definitely present that which would call forth awe, wonder, gratitude, or love if reverence is to be felt.

Scripture

In the Scripture used in the worship service the thought of God should come most impressively and clearly. The reading or repeating of Scripture is not something to be gotten through with for the important sermon or lesson story which is to follow but should be the climax of this part of the service. Psalms like the One Hundred and Fourth bring the thought of God's greatness in terms which appeal vividly to a child. The way in which the Scripture is read or repeated is most important for reverence. Children should never be allowed to say it automatically or glibly, or it will lose its meaningfulness and hence power to awaken reverence.

Prayer

The prayer should be the immediate expression of the feeling of reverence. If one has worshiped, the urge in the emotional experience is to offer praise in humility and love and to ask for strength to show gratitude in loving service in daily life. It is in order that the prayer may really express what is in the heart of the worshiper

that the service of worship should be departmentalized. The same prayer cannot express the feelings of a primary child and an adult, and unless the emotion can find expression we have the effect of an unused urge to action.

Offering

The offering should be a further expression of the emotions in worship and presented as such, especially to children. A song which suggests right conduct may be also an expression, and in a Sunday-school session the behavior toward which the urge aroused by the story is directed will be the final expression of the emotional experience of worship.

Importance of True Worship

In this day when there is a tendency to be on as free and easy terms with God as with one's peers, when reverence for anything or anybody is too largely in the discard, those of us who have the privilege of touching life before its attitudes and habits are formed, need to have a "concern" that at least in the service of worship our pupils shall be conscious of God and "worship in spirit and in truth."

Points for Discussion

1. Meaning of emotion for personality.
2. How a desired emotion is aroused.
3. Why emotion should lead to action.
4. Methods of dealing with undesirable emotions.
5. How capacity for higher emotions may be developed.
6. Contrast between sentiment and emotion.

7. Effects of sentiment on personality.
8. Study of conditions in each department to discover what feelings they tend to arouse.
9. Outline of worship program for each department with reference to arousing reverence.
10. Ways in which impulse to action aroused in worship may be given expression.

IX

HABITS

Habitual Behavior the Index to Character

We judge a person not by what he does under special circumstances but by his behavior in the ordinary routine of the day's work. Almost any one can rise to splendid heights in an emergency, but such acts are not the index to character. It is unpremeditated conduct, natural and spontaneous reactions to situations which show what one is, because such behavior is habitual.

Meaning of Habit

The word "habit" signifies that one is accustomed to act in a certain way under certain circumstances, and further that he cannot act otherwise except by conscious and often great effort.

Physical Basis of Habit

The physical basis of habit is responsible for this. Every action is preceded by the passing of a nervous current through the nerve tissue to the nerves and muscles necessary to the performing of the act. Because this tissue is plastic the first time an act is performed, the nervous current leaves an impression or traces a pathway as it passes through. The next time the act is performed it is easier for the nervous current to follow the path already marked than to trace a new one, unless conditions which we shall later mention divert it in other directions. This is

the explanation of our tendency to act as we have acted before in the same situation. The nerve tissue becomes a network of these pathways. Every time an action is repeated, the pathway which the nervous current takes is deepened and strengthened. As time goes on the plasticity of the nerve tissue diminishes and it is more difficult to trace new pathways and correspondingly easier to follow the old. When maturity is reached one is in very truth a bundle of habits in his thinking, his feeling, and his conduct, and the spontaneous outgoing of his life is not as free as he would like to believe but predetermined by the pathways which his own activity has cut.

Habits Fundamental to Progress

Habits are fundamental to all progress. Some things must be established before one can move on to higher levels. Only when control of a car is so habitual that it is automatic can one develop the finer points of driving which mark the expert. Only when the technique has become a habit so that one can forget his fingers in the execution of the notes, is he able to devote his attention to interpretation and the shading of tone which characterize the finished musician.

Habitual Attitudes Necessary to Sound Relationships

The same is true in the matter of attitudes, points of view, emotional reactions, and conduct. One is but a child in moral development until these are firmly established in the right way. A man who has to weigh the pros and cons of every moral decision, whose behavior cannot be depended upon to be habitually Christian, has nothing on which to build. He cannot "go on to perfection" until

he has formed the habit of right thinking and right choosing.

Settled attitudes and ways of acting are fundamental to sound relationships. We must know what we can count upon in our dealings with other people. Every business house or social organization, every college, every church, every government has its fixed policies, its traditions, and customs on the basis of which it operates. Take away the stability which comes from these habitual ways of acting, let it be impossible to know in advance what to expect, and there would be nothing on which to establish relationships.

Unchangeableness of Attitudes of Jesus Christ

The necessity of being able to depend upon a person comes to us most vividly when we think of the result to all our faith and hope if we were not sure that we could count upon Jesus Christ. It is because we believe that he is the same yesterday, today, and forever that we have a gospel message, churches, and missionary work. It is because we believe that his attitudes are unalterable that we have drawn our social ideals and standards from them. Our highest conceptions of conduct, our personal salvation, the expectation of the kingdom of God on earth, all that we believe the future holds for the individual and for society rests on our confidence in his unchangeableness.

Importance of Habit Formation

Therefore because one continues to think and feel and act as he has formed the habit of doing, because right habits are necessary to the highest development, because one must have the dependableness which right habits alone

can give if he is to count in the world's work, the importance of habit-formation in a growing life cannot be overemphasized.

Childhood the Time for Habit Formation

Childhood is manifestly the time when this should be done. Every condition favors—the plasticity of nerve tissue, the absence of habits which oppose those desired, and the lack of difficulty in arousing activity and guiding it in right directions. These conditions never return after childhood is past. Even when conversion occurs in mature life it does not restore the plasticity to nerve tissue nor obliterate the pathways of habit already established. It only gives the new motive and the new power, as far as habit is concerned, to begin the difficult work of resisting the pull of wrong habits and of tracing right pathways upon nerve tissue whose capacity to receive impressions is greatly lessened.

Must Know What Habits Necessary

Intelligent habit formation requires a definite and clear understanding of the habits which ought to be formed. The matter is too serious to leave to chance. These habits should be decided upon with reference to living. The question should be asked, "What habits are necessary in order that the individual may be able to live in relation to God and to his fellow men in Jesus' way, to develop his own life to the fullest possible degree, and to make his largest contribution to the world?" The question should be faced and answered in earliest infancy, for habits of reacting to situations are in process of forming from the first. One knows, for example, how soon a baby learns

whether he can get a light or the attention of his mother by crying and that he acts accordingly.

Habit Formation Inevitable

Habit formation cannot be prevented because the impressions upon the nerve tissue cannot be prevented. The process goes on whether any one is conscious of it or not. One cannot suddenly awaken to the necessity of forming a habit in a child and find unoccupied territory in which to work. A habit of reacting to that situation is already there if the child has had occasion to face it frequently, and the habit may easily be the opposite of the one desired. Surely a life ought not to be compelled to undergo the strain of overcoming undesirable habits and forming right ones in their place because no one was interested enough to start them aright from the first.

Home Has First Responsibility for Habits

The home must take the responsibility for this. Long before the church and the day-school can put their touch upon the child, physical habits are being formed, ways of thinking and feeling are being shaped, and behavior in accustomed relationships and situations is becoming habitual. There comes to mind a winsome little fellow less than three years old who accosted a guest at a summer resort one recent Sunday morning as she was leaving for church with the words, "Where oo doin'?" "I'm going to church," was the reply. "Why oo doin' to church?" he asked. "Because I love to go," she answered. "I doin' to church some day," he said with a happy face. His mother put her arm around him, drew him close and said, "Yes, Billie is going with Daddy and Mother every

Sunday when he is a little bigger." A casual incident? No, an attitude-shaping experience, an abiding touch upon a sensitive life, leaving the impression that going to church is a great privilege to be anticipated with joyous expectancy. Contrast with this experience that of another little lad of about six who came to the hotel breakfast-table with morning face all aglow with life and joy. As soon as they were seated the mother began to look for a waitress, saying loudly to her chance neighbor: "I do wish she would hurry! If John doesn't have his breakfast as soon as he comes in he makes such a fuss I can scarcely do anything with him." On hearing this, John promptly began to make good, and the habits of impatience, selfishness, and lack of self-control for which the mother alone was responsible gained in strength and power. In such unconscious ways is the plastic, non-resisting life of a little child given its trends and attitudes, its habits of thought and action.

Steps in Habit Formation

There are two steps in habit formation, first, securing the action which is to be made habitual and second, securing the repetition of that action until it has become established.

1. *Securing the Desired Action*

There may be limitless improvement in the quality of later actions and in the skill of their performance, but the first action must be directed toward the type of goal which we desire to become habitual. For example, a mother may ask her child for a taste of his cracker, and in his compliance a pathway is traced for the habit of unselfishness

in thought and action. His action had the right goal, it followed the direction which unselfishness must always take—considering others and disregarding self. Successive acts of unselfishness will develop a habit which may find expression in an infinite variety of ways, which may be stimulated to action by higher motives than those of which a child is capable, and which may gain in understanding, love, and sacrifice; but the first act had the right direction, needing only deepening and enlarging, not changing, therefore it could be the beginning of the habit of unselfishness.

Cooperation of Child Necessary for Best Results. If the first actions can be performed with the enthusiastic, spontaneous cooperation of the child, it means infinitely more for habit formation than when action is compelled. To gain this the child must want to act in the way we desire. We remember that there is always an urge back of the instincts which is seeking expression in action. When an instinct is given something to do, activity goes out in just the spontaneous, forceful way we seek for tracing deeply the pathways of habit. The urge of the instinct when it has an opportunity to act is the motive which leads to the action.

Motive Necessary to Enthusiastic Action. Without a motive for action there is no desire to act, consequently there is no outgoing of activity beyond that which is demanded. This is one reason why one may "talk and talk," and make no advance whatever in forming a desired habit in a child. No motive for action has been presented which has aroused an instinctive activity. On the other hand, when there is a motive which appeals, he immediately acts with all the energy which invariably accompanies in-

stinctive activity, the tracing upon the nerve tissue is strong, and subsequent impulses to this action tend more surely to follow the same pathway.

Motives Change with Development. The character of motives which stimulate action will change as one develops, in other words, the urge to action is aroused by a greater variety of situations and by higher appeals than is possible with children. With a very little child too young to have any conscious reason for acting the tendency to imitate every action and to take on the emotional expressions of those around him brings about some of the earliest tracings upon his nerve tissue. The beginning of habits of all sorts is thus determined for him by the type of action which he sees, the way in which those about him react to the situations of daily life, the quality of the atmosphere which surrounds him, loving or critical, harsh or tender, tones of voice, gentleness or roughness of manner, facial expressions. Every act of imitation either traces or deepens a pathway which is leading to habitual action or attitude.

Interests Reveal Effective Motives. As a child grows older, his interests will indicate where the motives lie which will call out action, because as we recall, interest is always an accompaniment of the working of an instinctive activity. The junior age is particularly rich in this respect. There are so many things a junior likes to do, and he does everything with such energy, that all the habits he will need in later life can be traced deeply upon the sensitive nerve tissue. In no period are all conditions so favorable for establishing permanent habits of action and shaping abiding attitudes as during the years just preceding adolescence.

Habit of Church Attendance: Available Interests and Motives. In order to illustrate what we have been saying, consider its application to the formation of the habit of church attendance which must be firmly established at this time if it has not been done before. Let us ask what the junior is interested in so that we may know what motives to use to bring him to church. He likes to be with others of his own age, he likes to participate in things, he likes public recognition and approval for what he does, he likes novelty, he is sensitive to beautiful music, to beauty and dignity of worship, he is loyalty itself to one whom he admires or to his group. He has other interests not contributing to our special purpose, but these offer a sufficient variety of motives to induce his attendance, for back of them all are instinctive urges. The presence of his class or department in special seats reserved for them, participation in the service in some definite way, honor for attendance in the form of a badge, marks, public recognition and commendation, an atmosphere of reverence and beauty, the attendance of his family, recognition and cordial welcome on the part of the minister and some of the older people, will be motives which appeal to instincts eager to act. An opportunity for some particular task connected with the service is perhaps the strongest motive of all. A junior was asked by a church official to place the hymn-books in the pews each Sunday. Thrilled beyond measure, he told his father about it, adding gravely in conclusion, " Father, don't you suppose if I do this well they will give me a bigger responsibility after a while? " As these motives are brought to him in the form of suggestions, he will give a first response to them with enthusiasm unless his family take him off for a week-end

trip or are so tired that they cannot get up on Sunday morning. Compare the results of working to form the habit of church attendance through motives which enlist the spontaneous cooperation of the entire personality with those obtained from compelling the physical presence of a reluctant body when thought and desire are far away.

Motive Must Appeal and Be as High as Possible. One must be sure that the motive he uses to secure the action is one which has genuine appeal for that particular age and is as high as possible. The teacher of the Beginners' or Primary Department may ask the children to do something for her personally, and this is a strong motive, for they crave the approval of one they love. The junior may be asked to do something from the higher motive of the advantage brought to his class or to the department, for group loyalty is very strong at this time. Neither of these motives is the highest which can be used with young people. They can be asked to act because it is right or in view of a great need or for the sake of the Lord Jesus Christ. The motives to which one responds indicate the degree of spiritual development to which he has attained.

2. Securing the Repetition of the Action

When an action of the type desired has been secured, when the reaction to a situation is that which should be made habitual, the action must be repeated until the pathway in the nervous tissue is deepened sufficiently to be the permanent channel for the nervous current excited in that type of situation. It is at this point that the necessity of having satisfaction and pleasure associated with the first action rather than dissatisfaction and pain is apparent. It is a law of life that what one enjoys he will seek again, and

what he does not enjoy he will avoid. Whatever one has experienced in connection with the first action makes its repetition either desirable or undesirable, and if he is left to himself he will act accordingly. Nothing so furthers habit formation as satisfying consequences of an action; nothing makes it so difficult as unpleasant associations.

Necessity for Close Connection Between Act and Its Consequences. The consequences must be so closely associated with the action in the case of children both in point of time and cause and effect that they can see that the two belong together. The word of commendation must be spoken immediately, the promised reward must be quickly gained. One could not approve the offering of material rewards for right conduct. Approval and recognition before the group, the inner sense of satisfaction which always accompanies right action, or some privilege which follows as a reward is infinitely superior to a material prize.

Material Rewards for Right Conduct. Why should a child be trained into the habit of expecting material rewards for doing right when he must learn later that the rewards which God promises are spiritual, and in the learning often experience doubt and bewilderment and pain because in the absence of material blessing he reads God's displeasure and his own sin? As far as possible, the satisfaction which a child experiences from an action ought to be of the type which can always accompany it, and in like manner the dissatisfaction. A child is defrauded if he does not learn through experience that wrong-doing brings unhappiness, and that evil consequences are inevitable

Pleasure and Pain Should Be Consequential Rather than Arbitrary. He may be able to escape arbitrary punishment

for wrong-doing but there are consequences he can never escape. Those which are inseparable from the action he should always suffer in order to learn that the way of the transgressor is always hard. With pain as with pleasure the consequences should be so closely related to the action that they shall thereafter be an integral part of every thought of it.

Action Must Be Repeated Soon and Often. It is important that the action shall be repeated as soon and as frequently as possible after its first performance before one can "forget." There should be a fresh motive provided and added satisfactions. In this connection we recall that much-quoted rule of James, "Never allow an exception to occur." Consider what happens when an exception is permitted, when one reacts to a situation in a different way from that in which the habit is being formed. Suppose a mother wants to teach a child to say, "Thank you," and neglects to call for it as often as she requires it. Every time the child faces a situation which demands it, the nervous current has the choice of two pathways, one leading to the utterance of "Thank you," the other away from it. It will be very difficult in this case to form the habit of saying it, for the habit of not saying it is equally strong, therefore we repeat the warning, "Never allow an exception to occur."

Right Habits Prepare for Christian Living

When right habits have been formed in childhood, we have in a very real sense "prepared the way of the Lord, made straight . . . a highway for our God." The Spirit of God will use every right path in the nerve tissue whether it is formed before or after he takes possession of a life,

just as he will use the same hands and feet. In such a case the difference is in the motives which prompt the action, the power to act and the purpose for which one acts. The love of Christ will then constrain, and in his strength and for the glory of God the habitual action will be performed. One may have the habit of going to church, for example, before he is a Christian. After he becomes one he does not form a new habit of going, he follows the habit already established but from new motives and for new ends. He may have been trained as a little child in unselfishness and thoughtfulness of others. When he is a Christian he acts in the same habitual ways but in a new spirit and for new reasons.

It should be the grief of a teacher if any child leaves the period of childhood without consciously loving Jesus Christ and trying to live in his way as far as his period of development makes it possible, but if this come to pass at least the " way of the Lord " should have been prepared in habit so that the Spirit of God may have the channels already established through which the spiritual life may later find expression.

Points for Discussion

1. Habits an index to character.
2. Importance of habits to the individual and to society.
3. Comparison between childhood and maturity in capacity for habit formation.
4. Physical basis of habit.
5. Responsibility of home in habit formation.
6. Steps in habit formation.

7. Habits which should be formed before adolescence.
8. Motives which may be used to call out spontaneous activity in Beginners; Primary children; Junior children.
9. Higher motives which may strengthen habits in young people.
10. Effect of pleasure and pain in habit formation.
11. Necessity for immediate and frequent repetition of action.
12. Consequences of exceptions in habit formation.

X

CHARACTER

Character the Core of Personality

Character is the very core of personality. It is to one's life what steel construction is to a skyscraper. Strength and stability depend upon it. Nothing can take its place.

Result of Desires, Choices, and Actions

No one is born with character but every one forms it in some sort as the days go by, for it is the result of his desires, his choices, and his actions. It is that which he really becomes under that which appears in personality.

Personal Effort Required for Character Formation

In our eagerness to shape character aright in the life of a child, there is a temptation to do the very thing which renders strong character impossible, that is, to make his choices and determine his actions for him according to our wiser judgments and desires. There is a time of course when this is necessary just as there is a time of physical helplessness for which our strength must care, but development of power in body or in character demands effort and exercise which each must put forth for himself. Yet it is possible to effect character formation, not by acting for the child but by establishing conditions in his life which shall tend to make him, himself, desire and choose to do the right.

Elements Especially Related to Character Formation

While everything which presses upon a life from without and everything which is at work within has its influence, there are certain things which have a peculiarly close relation to the formation of strong character.

1. *Right Ideals of Life*

Every life has goals which seem attractive and toward which it moves. They may be immediate goals such as the enjoyment of pleasures, they may be distant goals to be achieved after years of effort, they may be goals always in advance of realization no matter how far one may go.

Ideals Determine Goals. Every such goal is the concrete expression of some ideal. Certain ways of living, certain qualities of character, certain achievements seem to one's imagination desirable above all others because they appear to promise the greatest satisfaction. It is under the influence of these ideals that one sets up his goals, makes his choices, and determines upon his actions.

To put the highest ideals before a life so that they appeal is to bring one of the most powerful influences possible to bear upon character formation.

Ideals Must Be Concrete. Abstract ideals have no effect. The list of virtues which Paul catalogues as fruit of the Spirit is not alluring to a child as it stands because the virtues are simply ideas. It is only when one sees an ideal in action, either actually or in imagination, sees the results as desirable, that it begins to attract him, because only so does it touch his desires and give the impulse to action.

For a Christian, Jesus' way of living in all its aspects

and relationships embodies every ideal of conduct. The question is, Can we make it appear to our pupils as the most alluring way of life and Him who lived it the chiefest among ten thousand and the One altogether lovely?

Ideals Must Attract. To this end we seek to present that aspect of the life of Christ which will appeal most strongly to the imagination and admiration of each period of development. We search for splendid men and women in the past and in contemporary life who have lived or are living out Jesus' ideals in loving deeds which a little child can understand, in physical heroism and daring for Christ's sake which a junior worships, in the moral courage, supreme dedication, and sacrificial outpouring of life which appeal to young people. Every art of the story-teller is drawn upon to make this way of living stand forth in magnetic and irresistible power. The portrayal is transfused with our own love and admiration. Our pupils see that we are reaching toward these ideals because our conduct reveals this same way of life. We suggest definite actions in line with these ideals if they are little children, or if they are older stimulate them to suggest and attempt for themselves definite goals and ways of acting in order that they may experience personally the satisfaction of the results for others and for themselves which follow this type of behavior. While we are doing all this, not once but steadily, persistently, we are asking that the Unseen Helper with whom we work shall make the lure toward the highest compelling.

2. *Right Standards of Action*

A child's earliest standards of action come from his home. He enters into the world ignorant of what con-

stitutes right and wrong. Gradually from prohibitions and permissions, from what he sees and hears in his home and in his group outside, certain ways of acting come to stand to him for what is right and other ways of acting for what is wrong. He sees how those about him behave in different situations, he hears their opinions, and unconsciously standards which measure not only right and wrong but all kinds of behavior come to be set up in his mind.

Conscience Urges Obedience to Moral Standards. Very early the child feels that he should conform to what is called right. Conscience urges him to this, though it only urges, it does not tell him what right is. That has been done by those about him. Morality consists in choosing to do that which he considers right, when he is old enough to make definite choice, because he believes it right, and refusing to do wrong because he considers it wrong. Manifestly, one could sincerely do this and still not be a Christian. One's actions might conform to the standards of right of his group and yet be at variance with the standards of Christ.

Standards Variable. Nothing is more evident than this variation in standards in different ages and different localities and in different social groups. Abraham was moral according to the standards of his times, but we do not consider polygamy right today. We are applying standards to the way money is acquired, to child labor, to international relationships which rule out some practises as wrong that only a few years ago would have been accepted as perfectly right. The change in the standards of a woman's dress, her legitimate occupations, indeed all that constitutes femininity, has occurred in this generation.

Standards vary even among professing Christians, as evidenced in their attitudes toward what constitutes Christian living.

Effect of Variability. Our pupils will discover very early this variability in standards. When they are old enough to mingle in the life of the world about them they will find that some people whom they admire have radically different standards of behavior from those which they have been taught. The result is bewilderment, confusion, and often a disposition to ask whether there really are any true standards which should govern action.

Sources of Standards. Standards come almost entirely from one or more of three sources, the group in which one lives, public opinion, and the teachings of Jesus as illustrated in his life. The standards emerging from these sources are not always in harmony. Jesus would say today as he said to the multitude long ago, " It hath been said . . . but I say unto you."

Effect of Standards on Conduct. The conduct of every person is inevitably influenced by the standards which he has adopted or refused, and his character shows the result. From the very first we should seek to help the children feel that the standards which Jesus set up for action are final. Granted that these standards will receive broader and deeper interpretation as they understand them better, they will never alter in spirit or direction. Jesus is authority on how to live, not because he gave rules but because he showed men the perfect life and told them that as they followed him they would live in that way. " What would Jesus do? " needs to stand not as the title of a book but as the measure of an act. A child ought to be habituated to this standard of conduct. He

ought to hear it in the home not concerning himself alone but for each member of his family. Too often he feels that he is the only one who has to conform and that grown-up people do what they please. He needs to hear it in his lesson story, in the group of which he is a part on Sunday, and expect as naturally to be guided by it as he is guided in action by what his parents say. As he grows older and seeks to understand Jesus' measures and values, his principles and ideals of conduct, he will need only to follow the pathway already traced in childhood, the pathway of conformity to Jesus' standards of life.

3. *Right Sentiments*

We have considered the close relation between feeling and action. It is not enough, however, to have an occasional feeling of sympathy and pity, for example, an intermittent feeling of aversion to that which is debasing if one is to have strong character. One must not simply love now and then, he must possess the abiding sentiment of love, in other words, become loving. He must become loyal, he must have a fixed sentiment of hatred for everything that is wrong if character is to go out steadily, patiently, sacrificially into right conduct.

Sentiments the Results of Oft-experienced Emotion. These abiding sentiments are formed as the emotions which they represent are aroused again and again. Emotion itself fades away when the action which it accompanied is concluded, but it always leaves an impression behind. Gradually the effect of successive emotional experiences of the same kind becomes abiding sentiment, ready to move one to that quality of action whatever the circumstances may be. One will not only love for in-

stance, but having become loving, everything he does in relationship to others will bear the marks of love.

Love the Greatest Sentiment. Of all the sentiments which need to be established in life we know that love is the greatest. It alone can lead one into Christlike living, and it alone can give the right quality to action. Jesus uses it as the acid test of the reality of the spiritual life. What one loves and the degree of his love reveal unerringly what he is and what his conduct will be. A teacher needs to ask again and again, "Am I helping my pupils to learn to love what they should love and hate what they should hate?" Knowledge concerning right and wrong is worthless unless the sentiment of love for the right and aversion toward the wrong is growing. We remember that emotion is contagious: that we can place before our pupils situations which will arouse the emotions we desire: that when pleasure has come in a certain situation one seeks to repeat it: that whatever satisfies a hunger of life rouses the feeling of desire for it. Through presenting objects of love in a way that will call out love, through the satisfactions from love in action we may culture love, remembering that the supreme inspiration of love in human hearts is the love of God for them.

4. *Right Habits*

Christian Life to Be Lived Through Habits. We shall in this connection simply call to mind again the relation which we have already noted between habits and character. We should not be far from the truth if we said that habits were character, for one's desires and choices and ways of acting, repeated, become habitual until, as we have seen, the greater part of activity goes out in that way. Because

the whole Christian life will express itself through the mold of habit as the years advance they must be adequate in range and kind to be the channels of this life. Under special inspiration there may be unaccustomed acts, but the times when one mounts up with wings as eagles are very few compared to the hours when he must walk patiently and steadily without fainting. We must see to it that in that quiet plodding, uninspired by "angel visitant," love will go out in the ministry of loving service and life be lived in Jesus' way because it is habituated to it.

5. *Strong Will Power Rightly Directed*

It used to be thought that there was a special part of the mind whose function it was to determine to act. This was called "the will," and training "the will" was considered the most important work in character formation. Developing will power is still one of the most vital matters in connection with forming character, but we understand now that there is no separate part of the personality which is "the" will.

Definition of Will. In the very fine definition of McDougall, "'The will' is character in action." When we choose to act in a certain way we make the decision because we have become that which desires to act that way. The quality of choices then depends upon what one is. They will not be directed toward right actions unless the quality of life is right. It is toward achieving this that all our study of the pupil has converged—building into the structure of a growing life in rich, full measure all that is needed in order to have him choose to send forth his life in the highest ways.

Power of Will Developed Through Exercise. Yet one might have a rich mental content and be weak in purposing, because he has not had opportunity to make choices for himself. The only way in which will power can be strengthened is through making personal choices and acting upon them. No matter how wise our choice might be for another, his will is not strengthened through it. Like every other power one possesses, it develops only through use and it atrophies through disuse. Some people reach the point where they can neither make a decision nor carry an enterprise through unless it carries itself.

Desire to Do Right Produces Strongest Will Power. The power to choose, to purpose, to "carry on" persistently in spite of discouragement until the end is reached is the greatest which character can possess. To develop this we should seek from the first to help a child for himself to choose and do the right, but more than that, to want to do it. He is truly obedient to the right only when he wants to do it, not when he outwardly obeys but inwardly defies. Even God patiently works to make us want to yield our wills, our power of choice and determination of action to him. The denunciations and the pleadings of Jesus Christ had as their objective the securing of right choices in the spirit rather than right action in the body. The effort necessary to kindle desires for right action and make willing choice of it yields far greater result for character in the days to come than the forcing of action without such effort while the heart opposes.

As early as possible opportunity should be given to a child to make decisions, even though they be minor ones, and to assume responsibility. The habit of choosing aright and persistence in purpose can be formed only as every

other habit is formed, through constant exercise, and for establishing this habit also, childhood has proved itself to be the strategic time.

6. *A Real Christ*

Consciousness of Him More than Acknowledgment of Him. We have left for the last the supreme necessity for character formation of the type we seek. We have already dwelt upon the necessity of the conscious acknowledgment of Jesus Christ as the Lord and Saviour of life. But it is a sad truth that one may do this in apparent sincerity, and yet not have it radically affect his conduct. His religion is in his intellect and his emotions instead of in his choices and actions as well. Christ is more of an idea than a Presence.

God Real to Jesus. To Jesus the most conscious reality in all the world was his heavenly Father. He knew the Old Testament teachings about him, but those did not make him vivid and real. He had been brought up in the atmosphere of a religious home and a synagogue, but the root of reality did not grow out of them though they watered and fed it. The sense of reality came from his own personal experience with God, an experience so intimate and continuous that it was life itself.

Hunger for Reality. There are many indications that the conviction is growing upon Christian people that we must recover that sense of reality or we are lost. We have intellectual statements, creeds, and dogmas in countless forms but he himself has largely gone from vital consciousness. We have increased our store of knowledge, our wealth of things, our liberalism, and our fundamentalism, but they all seem to say, "He is not in me."

We have put millions into church buildings and social service and programs of religious education, but they have not revealed him to our hungry hearts. The world is saying that his principles must solve its problems. The pagan world is saying, "Live him if you want us to hear you," and we cry out, "Oh that I knew where I might find him!" for how can we live or be motivated by or die for that which is vague and unreal?

Testimony to Possibility of Experience of Reality. Out of the welter and the chaos which the emphasis upon wealth and things has brought a note is sounding today which is gathering strength and power. It says that God can be known in personal experience as really as we can know our friends, that he, a Spirit, will communicate with our spirits, that the world of spirit "environs us as the air does the eagle, as the ocean does the fish," that "if with all our hearts we truly seek him we shall ever surely find him," that a hungry, unsatisfied heart which goes on a quest need not try to satisfy itself on an idea but on a Person who is closer than breathing, nearer than hands or feet. It is the repeating through human lips of what Jesus called men to and promised that they should receive, a real and conscious sharing of his life and the life of his Father.

Teacher's Hunger for Reality Affects Pupils. If this outbreaking longing in hearts awakens no response in the heart of a teacher, he can never lead his pupils to any vital, real experience of God, for it can never come through instruction. He may bring the treasures of the ages to their minds and interpret them through the finest equipment and most modern methods, and yet they may miss Jesus himself, and missing him miss all.

Personal Contact with Christ Essential to Character. To bring a pupil into the church is not what we are discussing. That will follow. To train him so that he can repeat the statements of faith and belief in the Bible, in sin and repentance and salvation through Christ, is not what we mean. It is possible for theological expertness to take the place of life and the One who is Life. The one supreme thing as Jesus saw it, the one thing which will satisfy a groping, bewildered world and energize character, is personal contact with himself.

Theological Phrases. We need to think afresh of some of our religious phrases, to ask what their meaning is—"conversion," "winning to Christ—" for it is so easy to have the mold and lose the content, to accept words from a pupil's lips when his spirit may not know the touch of God upon itself. The old phrase quite out of date in modern parlance, "having an experience," holds the soundest psychological and educational principles if it be taken not emotionally, but in the true meaning of the word "experience," "becoming acquainted with by personal trial." We can never know God till we have experienced him.

Doing of God's Will Brings Sense of Reality. The doing of his will is the door to knowing him. It is in action motivated by love for him, directed toward the help and the well-being of others that the sense of reality builds itself into life and character is vitalized by him. Therefore we shall not send our pupils into a cloister to find him, but out among men to live life in his way, knowing that in obedience they will discover that they have not followed cunningly devised fables but a Person who is Christ the Lord.

Points for Discussion

1. Some of the elements in strong character.
2. How to make right ideals attractive.
3. Present-day standards and effect on character.
4. How standards may be changed.
5. Cultivating love for the church, the Bible, and Jesus Christ in the heart of a child.
6. Habits necessary for living life in Jesus' way.
7. What will power is.
8. How will power may be strengthened.
9. Comparison of results from forced and desired obedience.
10. How Jesus Christ may be made real to children: to young people.
11. Results of study:

(1) Conception of teacher's work.

(2) Necessity of having both scientific knowledge and spiritual power.

(3) Results to be sought from work with little child: with junior: with intermediate: with young person.

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